Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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The Family: Bulwark Of The Rural Church

The rural family at services on the Sabbath, the "day most calm, most bright, the fruit of this, the next world's bud."

September 14, 1949

FROM COVER TO COVER

MARY'S LAMB, a legendary story for children written by Mrs. Lillian Stringfellow Bassett of Glenside, Penn. ..... Page 3

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READERS WRITE

In Commendation

In lieu of the many adverse criticisms that have been heaped upon the editor of ZIONS HERALD in recent months, it seems fitting that some reader should step into the breach and say a few words of commendation for the able manner in which the affairs of ZIONS HERALD are being conducted. Fearless in it's editorials, when occasion requires it displays a courage akin to that of Amos of old who "cried aloud and spared not."

Such vitriolic aspersions thrust upon our editor as "You are narrow and your mind warped like a barrel-stave" emanate solely from a shallow intellect, fraught with prejudice, and minus the truth.

The good old ship *Methodism*, her seams tightly calked, is today sailing along on an even keel well fortified to stem the tide of any sinister insinuations that may be thrust upon it.

More power to the editor of ZIONS HERALD!

HERBERT P. DELANO,
Boston, Mass.

Married Parson

I was interested in your editorial on the young English Methodist preacher who has violated the marriage law of the conference. Perhaps you do not know that the main reason for the ruling is the difficulty of finding houses for the new men coming in. My father (about 1840) applied for admission to the then Wesleyan Conference when a young married man. He was required to preach before the whole conference, that they might judge whether or not his ability as a preacher justified their setting aside of that condition in his case. Being a preacher of most unusual mental and spiritual gifts, he was accepted and labored forty years in the conference. Just one member of the conference raised an objection, the Rev. James Everett, who afterwards was the leader of the notorious "Fly Sheets" which came near wrecking the denomination.

Said Everett, "There was head but no heart." At once another member rose and said, "Mr. President, there was heart as well as head and plenty of both!" My father was swept in at once. His text was Gal. V: "Faith which worketh by love, and purifieth the heart." I have often wished I had brought that sermon with me when I left England. I have one printed sermon of his preached during the Crimean War. Pardon this extended reminiscence of which, as a son, I am naturally proud.

I am a retired member of the Erie Conference. My last field of service was as resident chaplain of Clifton Springs Sanitarium. I shall be eighty-two this September but am still preaching here and there. I supplied for three Sundays at the Presbyterian Church in Ossining, New York, at their summer community services, for the third year.

(Rev.) J. B. HORTON,
Clifton Springs, New York.

Thanks God For Hopkins

I thank God for having a man like the Rev. Dr. Garland Hopkins in Methodism. Methodism was never deprived, through its glorious history of men who spoke the truth courageously and daringly. Dr. Hopkins has spoken the truth in his report on the situation between the Arabs and Zionists in Palestine. I am glad that he uttered this fearlessly regardless of the scathing criticism of the pro-Zionists and members of the American Christian Palestine Committee — the Revs. Karl Baehr, Henry Atkinson, and Edward Brewster. To these gentlemen and their cohorts of the A. C. P. C. anything of truth that is against the Zionists and their regime in Palestine is considered false and untrue. They need to study history and to know the truth to be able to criticize a noble American Methodist like Dr. Hopkins. I wish to refer them to a book entitled "Palestine Dilemma" written by Mr. Frank Sakran, where they will find food for their thought.

I wish to thank God too for having a Methodist Board of Foreign Missions and for their open-mindedness and for sending a man of God like Dr. Hopkins to investigate the truth about the situation in Palestine. How ably Mr. Alfred M. Lilienthal brings out what Zionism is and intended to do in his article in the *Reader's Digest* of September 1949. Would that these gentlemen read this article.

Go on, Dr. Hopkins; if you are not speaking officially for The Methodist Church, you are speaking to millions of American people who are desirous to know the truth. Justice and truth will uphold you for America needs daring men like you to speak the truth fearlessly in the face of a powerful Zionist propaganda that has engulfed the whole nation from shore to shore and made a good many American Christians victims of its subversion of the truth. Arm yourself, Dr. Hopkins with the armor of God, that you may be able to withstand the wiles of the devil.

(Rev.) SHIBLY D. MALOUF,
South Portland, Maine

Amen

I especially like "Lest We Forget" by Daniel L. Ridout in the August 17th issue of ZIONS HERALD. I could even have shouted Amen over his reference to the omission of the second stanza of "O Worship The King."

Thank you also for: the cartoon cover picturing the women in the pews wondering whom the minister was addressing in his prayer; the letter by Roger E. Thompson in the August 24th issue; and for the custom of giving short extracts from books, many from the same book in one issue of the paper. It makes me wish to read the book more than any book review could do.

MRS. MARY BANGHAM,
Chillicothe, Ohio

Quarreling Christians

I am sure that every true Protestant, as well as every true Catholic, laments the feeling stirred up by the quarrel between Mrs. Roosevelt and Cardinal Spellman. Surely when the principals have settled their differences amicably, it is not reasonable for the lower-downs to try to keep the fight going.

We must act, as one of your writers in the August 31st issue beautifully put it, "as Christians, not as denominations." If Catholics are really superior to Methodists or Methodists to Catholics, they can prove their superiority only by their charity. How can quarreling Christians offer hope and love to befogged and despairing Communists?

HELEN M. PORTER,
Rumford, Rhode Island

Mary's Lamb

LILLIAN STRINGFELLOW BASSETT

One night, long ago, in a far away town, there was born a lamb in the stable of an inn. The next morning, the stable master reported to the innkeeper, "Your new lamb is perfect. Can you come out to the stable to see it?"

Never had the innkeeper seen anything like this lamb. It was in perfect health. Its fleece was fine, soft and very white. This is the very thing for Mary's birthday present, he thought.

Mary was the innkeeper's only daughter, whom he loved above all else. Mary had always wanted a lamb and she should have this perfect one on her birthday, which was to come in a few days.

Mary was delighted with the present. She loved the lamb and it loved her. As it grew, she fed it and helped to care for it. When she walked through the town the lamb followed her. Around its neck Mary hung a little bell on a purple ribbon.

The lamb romped with the others in the fields, but the sheep stayed away from Mary's lamb as if they feared it. The stable master noticed this. It is a queer thing about Mary's lamb, he thought. It is different from the others. It is not only perfect, but it also seems to have a supernatural glow at night, I think that is why the other sheep avoid it. I have noticed the way it gleams when I pass through the stable at night. At first I thought it was moonlight shining through the stable roof but I have examined the roof and it is without a hole. The lamb shines of itself especially about the head.

Mary's lamb would not follow the leader like the rest of the flock but went its own way, much to its mother's disgust. One day, in its wanderings it proved helpful. The sheep were being led through a stony path, when suddenly Mary's lamb bounded from the rest and hastily scampered ahead. He finally was abreast of the leader and began to push the large ram hard to one side.

Now the ram, who had led the flock for a long time, resented this interference from an inexperienced nobody; so he shook his head toward the lamb to scare him away. Just then the little lamb, more determined than ever, came closer to the ram whose horn caught in the neck of the lamb and tore the flesh.

By then the shepherd reached the scene. How could he tell the innkeeper that his perfect lamb had been hurt? The shepherd had little time to worry about this, for the dogs were bounding into the rocks ahead. Then he saw a lean, hungry wolf leave the rocks and start over the hill. Had the lamb sensed the danger to the flock? The shepherd wondered about this as he bathed the lamb's wound. Then he carried the lamb back to the fold.

The innkeeper heard of the accident and was very angry. "Cut the horns from the ram's head," he ordered.

The stable master returned to the sheep and prepared to remove the horns from the ram's head. He noticed that Mary's lamb was following the ram. I guess the little fellow has a right to see justice done, thought the shepherd, so he did not send him away.

When the ram was tied the stable master removed one of his horns, but to his amazement Mary's lamb took the horn in its mouth and carried it to the great ram's head, and again it was healed fast. He could not believe his eyes. Surely he was dreaming. Perhaps he had not removed the horn at all. He penned Mary's lamb in another part of the stable and then returned to the old ram. Quickly he removed both horns and left the stable.

In the morning the stable master found Mary's lamb sleeping with the ram and the ram's horns were upon his head again. Upon investigation he found that the lamb's neck was also without blemish. Since no harm had been done to the lamb, maybe the innkeeper would forget his order. In this way the stable master dismissed the matter.

One day there was great excitement in the inn. Mary had been gone almost all day. When she had not returned by evening her parents became worried. Servants searched the town but could not find her. The wind began to blow. "A storm is approaching," the innkeeper said. "We must find Mary!"

Some of the town's people volunteered to help. "Is the lamb with her?" they asked.

"No, we were shearing the sheep today so she could not take it," her father replied. "He was in the house hunting her just a little while ago."

"Where is he now?" they inquired.

"In the stable, I suppose."

The lamb was not in the stable. He had gone to the house to look for Mary and not finding her there had wandered through the streets looking for her. She was not in any of the usual places, so he started down the path across the hills where they so often walked together. Mary loved this walk because it led to the garden of the rocks as she called it.

The lamb scampered over the fields. As he ran along, every now and then he uttered a low cry to call his mistress.

"Baa! baa!" the lamb bleated. On and on he went, farther than he had ever been with Mary. He seemed to go by instinct, first one way and then another. Every now and then he uttered another cry, until finally he heard an answer.

"Here," he heard Mary call. "Oh, lambie, I am so happy. I walked too far picking flowers and I became lost. It looked like rain and it was getting dark so I came into this cave. I guess we will have to stay here until morning and even then I am not sure that I can find my way home!"

Mary was shivering. A cold wind was blowing into the cave. "I do not have a coat," she said. "It was warm when I left home."

The lamb seemed to understand for he got up from Mary's side and stood in the mouth of the cave. Mary could not believe her eyes. The lamb glowed with a beautiful light that shut out the lightening and the cold

wind no longer blew into the mouth of the cave. Mary felt warmer, and with the lamb's radiance the darkness vanished so that Mary was no longer afraid.

After a time the storm was over and the lamb started to lead Mary home. The lamb still glowed enough to light Mary's path so that she could see the fallen trees. What a bad storm this was, she thought; yet all was peaceful in the cave.

It seemed a very long time to Mary before they came to the fields again. She was very tired. Her legs and back ached, and her feet were cold and muddy. If only I could rest, she thought.

Just then she heard someone call her name. "We are here," she called as loudly as she could.

It was the stable master. Somehow he was sure that the lamb would find Mary, so he had followed the lamb's footprints until the rain had washed them away.

"Precious lamb," said the stable master, patting the animal on the head as he stooped to pick Mary up and carry her home.

The townspeople were glad to see Mary. As soon as they all knew that she was safe they left for their homes. Mary's mother fed her and the lamb and put them both in the warmest room in the house for the rest of the night.

A few days later there came to the inn merchants with a sample of the finest wool they had ever seen. "We have heard that you own the lamb who has this fine wool," they said to the innkeeper. "We want to buy the lamb so that we can raise a flock of sheep with wool as fine as this. We are willing to pay whatever price you ask."

"The lamb belongs to my daughter," the innkeeper told them. "They are good friends and I do not think that she will sell him at any price, for this reason."

The men argued excitedly but the innkeeper remained firm. The strangers whispered among themselves and left very angry.

Two nights later the stable was broken into and Mary's lamb was stolen. Her father offered a large reward for the return of the animal and the whole countryside searched for the robbers, threatening to punish them for the theft by taking their lives.

Mary was so distressed that she became ill. Her parents were very worried for she would not eat and could not sleep.

Now the robbers had not been able to return to their own country before the theft was discovered and the whole countryside was alerted. They knew that they could never get home safely with the lamb. When they talked the situation over, one of them said, "In this country it is the custom of the people to offer sacrifices of lambs without blemish to their God. Can we not disguise ourselves as a father and his sons and go to a hill near this place, kill the lamb, pretend to pray and then hurry away before we are discovered by the searchers?"

This seemed to be the best suggestion that had been made, so they carried out the plan and then hastened from the scene of the crime never to return again.

At home Mary grew steadily worse. One night Mary's mother, who was exhausted from her constant care of the child, fell asleep. When she awoke Mary was not to be found. Excitedly she summoned Mary's father who called the servants, and they all began to search the town and countryside for the little girl.

It was the stable master who found her at about daybreak near the spot where he had found he with the lamb the night of the bad storm.

"Mary, child," he said, running to her and gathering her into his arms. "Why have you come here?"

"Oh, I have found my lamb," she said joyously. "He lives here in the rocks. Somehow I think he will always stay here. When I arrived he was scampering about but he came up to me when I called him and I touched him. As soon as I touched him I felt well again. I put my face in his soft wool and hugged him about the neck as I used to do, but soon I let him go and he scampered over the hill."

The stable master thought perhaps Mary was delirious. "Come, let me carry you back," he said; as he stooped he felt her face. Her brow was cool and her eyes were no longer feverish. It seemed odd but the child had surely recovered and her face had a glow of warm light almost like the glow of the sheep's wool.

"I can walk most of the way, at least, and I want to," she said.

"Then wrap yourself in my cloak for you are not fully dressed and the night air is cool."

Mary consented to this and later when she grew tired the stable master did carry her the rest of the way so that they could hurry.

Everyone was glad to see Mary well again and they were amazed at the account of her healing. Some of them believed, and some doubted her.

To this day the townspeople say that the children who believe in Mary's lamb can find him in the Garden of the Rocks. Those who see him always return with a rare gift. Sometimes, those who are sick are healed, selfish children have become generous and rude children have changed so that they are kind and thoughtful.

Mary's lamb is just a legend, but Christ the Lamb of God Who was sacrificed for all mankind truly changes the lives of those who believe in Him. Like the story of the lamb, He did not die when He was sacrificed but He lives forever to save, to heal and to give rare gifts to all who seek and find him.

* * * *

Editor's Note — We would appreciate hearing about the reactions of our readers' children to the story of the legend.

* * * * *

"It seems incredible that Christian people, once having acknowledged the Fatherhood of God and the sovereignty of God, should have to be persuaded over and over again of the simple fact and obligation of human brotherhood."

* * *

Kathleen W. MacArthur, "The Bible and Human Rights," The Woman's Press, New York. Price $2.00.

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Mr. Hopkins Reports

On August 10th the following letter was written to ZIONS HERALD by the Rev. Garland Hopkins of the Board of Missions and Church Extension of The Methodist Church. Mr. Hopkins sent the letter from Frankfurt, Germany.

Today I leave here after eight weeks in the countries of Central and Eastern Europe. Six of these weeks were pent in countries behind the so-called "Iron Curtain;" wo weeks have been spent here in Germany and in Austria, in each of which I have visited areas under Russian control.

It is difficult for an American to maintain emotional alance or objective viewpoint when he attempts to assess he East-West situation. I have tried to be objective, ut with what measure of success I cannot know.

Some facts seem crystal clear; others are clouded and ifficult to bring into focus. I shall at present share only hose conclusions about which I now entertain no doubts. This means that I can now give you only a partial picure of the situation or even of what I think about the ituation. Perhaps at a later time I shall be able to deal nore fully with the whole matter.

First and foremost, I am convinced that war offers no olution to the tensions and conflicts existing between ast and West. Neither the democracies nor the Comunist countries have anything to gain from resorting arms to solve the problems which are the outgrowth f conflicting ideologies. Nevertheless, it is impossible rule out the possibility of war. With each side suspicious f the motives of the other, and with the continued fray-g of nerves by the "cold war," almost any unfortunate cident could become the beginning of a full-scale war.

The way out of the present dilemma lies in statesmanip and diplomacy, backed by a genuine desire for and termination to obtain freedom for all people. Means ust be found to get the truth to the people of both East d West. The Western press is often guilty of present-g only a part of the story. The Eastern press is inter-ted only in giving accounts of incidents which discredit e West. Only when there is widespread understanding the facts, both good and bad, can people make intelli-nt choices, ideologically or politically.

In the West it is high time that we have done with th hysterical fear of Communism and naive refusal to e the facts of Eastern totalitarianism. Neither attitude conducive to maintaining peace. This does not mean at I advocate peace at any price. It does mean that I ect war as a possible means of spreading democracy. ctorious war against Communism would almost certain-result in widespread return of fascism in some coun-es, in chaos and anarchy in others, but it would bring mocracy to none.

If the Western democracies are to win in the present ological struggle, they must produce more evidence of votion to the uplift of the masses. Inclusion of fascist rtugal in the Atlantic Pact did not help in this respect, r do the policies of the present regimes in Italy and eece inspire the masses in neighboring countries to be-e that the influence of the Democracies is on the side of the people. It is entirely proper to condemn party regimes, controlled elections and abridgements of individual freedom in Eastern European countries. It is also proper to condemn the same occurences in Portugal, Spain, and Greece. It is right to condemn imperialistic aggression in Czechoslovakia, Poland, and elsewhere by Russia, but only if similar imperialistic practices by the Netherlands against Indonesia or by France against Indo-China and North Africa are also condemned. The weakness of the Democracies' case against Communism is that one or another of them is guilty of almost any charge levelled against the Communists.

The Church As A Conscience

The most tragic aspect of the current situation in Eastern Europe is the failure of the Church to serve as conscience to the state. The Roman Catholic Church has compromised her potential strength by intermingling her plead for religious liberty with other pleas against land reforms and school reforms, long overdue. The Orthodox and Protestants, remembering centuries of Roman Catholic persecution and obstruction and their relatively freer and more favorable position today than under former regimes bound by Vatican concordats, allow these to blur their vision of the shape of things to come. They stand by silently until it is too late to raise a protesting voice, or they completely capitulate to the demands of the state.

These demands do little to interfere with freedom of worship. They affect church policy only if the local body has international connections. The fact so frequently overlooked in Western countries is that Roman Catholics, Orthodox Lutherans, Reformed Churches, and Jewish Synagogues are each still being supported by the State in one or more of the Communist countries. The state is not against the church in the performance of its priestly functions. It does demand that it give up its prophetic functions in relation to the political or social order. There is no real separation of church and state in most of the Eastern European countries. Rather, the churches have been, and are in process of being, integrated into the program of the State.

Unfortunately, no clear voice has been raised against this subordinating of the church to the state. Stepinac of Yugoslavia was undoubtedly a Nazi collaborator; Mindszenty of Hungary was tainted by political maneuvers that. at least, bordered on treason; Ordass lacked the ability to make himself a symbol; and the Bulgarian pastors chose life, as one of them pointed out in his testimony, rather than the greatness almost thrust upon them. The Roman Catholics are only fooling their own peasant constituency, certainly not the Communists, when their wooden statue in Lublin weeps blood from one eye and tears from the other, presumably in sorrow over the plight of the church. If Archbishop Beran of Czechoslovakia,

(Continued on page 13)

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The Youngsters Said It!

The people called Methodists got some straight talk last week from the Methodist Youth Conference held at Lycoming College, Williamsport, Pennsylvania. First off, the Methodist young people asked that the Negro Central Jurisdiction be abolished. This action was a reaffirmation of previous opposition to Methodism's plan of racial segregation and it will stand as a continued embarrassment until the older members of the church begin to do something about it.

Turning to other fields, the Methodist Youth Conference urged radio companies to ban advertising of alcoholic beverages; endorsed federal aid to public schools; pledged their support to the building of the Japan Christian University; expressed their concern for revitalizing Methodism's rural ministry; and pledged their support for sending volunteer youth workers to Japan, Korea, and India for three-year periods of missionary service.

Certainly The Methodist Church should be proud of its youth if these are the concerns of its most representative organization. They have shown the kind of fearlessness that the church needs and they have indicated that the future leadership of our church is of good stock.

Since the reorganization of The Methodist Church there have been positive strides made in including youth representatives in boards and committees. is true that in many instances these youth represent tives have not always had much of a chance to e press themselves, or bring too much influence to be on the denomination's general policies, yet at th same time, through the intensive work of the Meth odist Youth Fellowship, the younger generation Methodists are beginning to be heard by the churc at large.

The frank and honest facing of issues demonstrate by the Williamsport meeting will bring down hea of confusing criticisms from many of the elders but with all of the double-talk and all of the vagu rationalizations of those who criticize, let us all a plaud our Methodist youth for saying what they ha said!

Will Yugoslavia Give In?

Most Americans are far more perplexed and asto ished by the stand Yugoslavia has taken against a tempted dictation by Russia than are the seven Pro estant clergymen who visited that country two yea ago. When these parsons were many times aske after their return, "Isn't it true that Yugoslavia dominated by Russia?" their answer was, with fo lowing explanations, "Dominated is not the corre word." While these clergymen went to study r ligion in Yugoslavia, they learned much of the pe ple and point of view and accomplishments of th country outside the immediate field of investigatio They spent many hours daily with religious leade of all groups — Moslem, Roman Catholic, Protestar Serbian Orthodox and Jewish — leaders who kne Yugoslavia. They had a press conference of an ho and a quarter with Tito and talked with scores citizens. They came away with the conviction th the people of Yugoslavia had an enormous pride their country, in what it had accomplished, litera with pick and shovel, in rebuilding its devastat areas in the then two years following the war, a in their determination to make their country, for many centuries under foreign rule, an independe nation.

These parsons have also not been surprised to n the difference in the methods employed by Yugosla and Russia since the outlawing of Tito as a "hereti Russia has followed its usual technique, like that the Roman hierarchy, of calling names. Yugosla has answered with reasoned argument and fact statements. The Yugoslav press has printed the co munications from Russia; Joe Stalin's press has ob

ously not dared to print the communications from Yugoslavia.

In spite of the forthright handling of the situation by Tito's government, there has been much speculation in America as to whether Tito would, sooner or later, run for cover. We doubt it, in spite of the fact that Rebecca West, soon after the Yugoslavs were lead out of the Cominform, published a statement that "Tito is a timid man." His war record hardly supports that estimate. Nor does the war record or character of the Yugoslav people support the fear that they will give in to the threats by Russia. — *Guest Editorial from "The Churchman."*

No, Mr. Consul!

At a meeting in Montreal last week, delegates to the Atlantic District of the Evangelical United Lutheran Church of America heard Danish Consul T. Schultz say that religious education is compulsory in Danish schools for all children up to the age of 14. "This is a good thing," he said, "and possibly will come back to the United States and Canada."

We cannot accept the Danish consul's advice for it is utterly inconsistent with both religion and with democracy. It is clear that any totalitarian method of imposing religion is bound to fail.

There was a further ominous note in the consul's address, reported by Religious News Service: "Gradually as countries get richer and more stabilized," said Mr. Schultz, "the evolution towards state recognition of religion comes about." America is getting older and stands as perhaps the most stable and certainly the richest country in the world. If what we are seeing in America in the open bid for federal and state tax support for parochial education is a sign of our old age and stability, then let us be awakened to its dangers and remove the symptom before it becomes a disease! Skin cancers are fairly easy to cure.

Our nation's strength will decrease if we are to follow Mr. Schultz's advice. We cannot and we must not ever reach the point where we believe that religious education should be compulsory procedure. The most effective alternative we have to such a horrible state of affairs lies in persuasive evangelism that seeks to put man in control of his earnest search for God through Christ. This can be done only when the church is concerned for people and their souls; it can never be done by a church that depends upon prestige and political power.

Things That Scare People

Most little children learn and squirm at the poem about "Seein' things at night," and most adults often find themselves equally concerned about the unseen factors in living. President Truman is having fun saying that the Republicans are using "scare words," and the Republicans — especially Senator John Foster Dulles — are countering that Mr. Truman is really scaring the public.

Up in Peekskill, N. Y. last Labor Day a group of very unwise war veterans tried the scare policy by breaking up — or attempting to break up — a political concert by Paul Robeson. It was as nasty as anything the Ku Klux Klan could have thought up and did more to create pro-Communist feeling on the part of the Robeson followers than anything Robeson himself could have done.

It is fear of the unseen that scares people. The use of fear for political campaigns is a dangerous thing and we hope that neither Mr. Truman nor Mr. Dulles will follow their present use of "bug-a-boos" for emotional vote-getting appeal. Facts quickly abolish fear and we have a right to expect the tense issues of our day to be met with facts. Good government results when intelligent voting is done, — not when people are scared into voting for or against a candidate.

Dr. John C. Bennett, professor of Christian theology and ethics at Union Theological Seminary gave churchmen some good advice on this question last week when he suggested the following five-point program: (1) continued spiritual resistance to further extension of totalitarianism and support for government measures designed to help nations free themselves from Red-domination; (2) avoidance of the psychology of a "holy war" with the admission that the anti-religious aspects of Communism are, in a sense, a judgment on Christians and their churches; (3) preservation of ties with people in Europe, Asia, Africa and South America who are attracted to Communism as a deliverance from feudalism, poverty and racial discrimination; (4) opposition to Communism as a faith, ideology and totalitarian movement, and *not* to its social and economic goals, which have support among Christians; (5) military resistance to Communism to be kept in a secondary role, though our capacity to limit Communism is the only way to prevent further Communist expansion. *Our major trust should be placed in a better positive social policy."*

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For Sept. 25.

THE PSALMS WE SING. PSALMS 23; 42:1-2.

Singing Shepherds

The twenty-third Psalm has long been known as the Shepherd's Psalm. Our relations to God and His care and concern for us are aptly likened to a faithful shepherd taking care of his sheep.

The shepherd of the East at the time this Shepherd's Psalm was written was a very important and unusual person. In reading this Psalm we must keep in mind the difference between the shepherds who tend sheep on our plains and mountains and the Eastern shepherds. The sheep in the Psalmist's time were kept in their pen or fold at night. In the morning the shepherd would lead them forth to pasture. There were patches of lush green pastures to be had by the alert shepherd. It was he who led his sheep into green valleys along quiet streams beside still pools of water. He was indeed the life of the sheep in a very real way.

The shepherd had to protect the sheep from wild beasts and from robbers. The hazards of the pasture land were so great that they were truly valleys of death. At any time the shepherd had to be prepared to risk his life for the flock or for a stray sheep.

The twenty-third Psalm has been ascribed to David as its author. He must have written it in some high hours of devotion to God on some lonely hillside in the Holy Land. From some remote back pasture David came to slay Goliath and lead the children of Israel.

A Table in the Presence of Our Enemies

It is easy to understand how the shepherd fed the sheep by leading them into green pastures. This was the main business of the shepherd. To prepare a table in the presence of one's enemies is another thing than herding sheep as they nibbled grass on some quiet mountain side in comparative security.

The change of the figure in mid-Psalm has confused many readers of the twenty-third Psalm. It seems like a quiet shift of scenery from a sheep pasture to a dinner table with guests protected from hidden or obvious enemies.

There are Bible scholars who see no change of scene in this Psalm. The table in the presence of one's enemies is the green pasture in which the sheep graze in full view of lurking wolves, bears, and other enemies. The sheep feed at ease while the shepherd keeps a constant watch over them. The sheep that wandered away was in grave danger and put the whole flock in peril. Either way this Psalm is interpreted it means that God takes care of the members of the flock while they eat in quiet pastures or in dangerous nooks and corners of the field.

The hazards of making a living today are many an great. Physical harm comes to great numbers of peop in mind and will, on highway and in the home; we liv dangerously today and human life is of less value tha a sheep in many industries, on some farms and on lon stretches of highway.

The moral hazards of modern life are greater than th physical ones. Few of the ordinary activities of life a safe without God's watchful care. This may seem in practical and more or less fantastic. But God does James Russell Lowell once wrote in his poem "The Pre ent Crisis" — ". . . stand within the shadow keepin watch above his own."

Our main business is to be counted among God's pe ple so that we may warrant God's case over our soul We do not claim that God picks out sinners for the ligh ning's flash, the sudden flood or the deadly accident. H does not set aside His laws or break into the processes life. God does, however, sharpen one's wits, scale dow reckless living, and add a sense of responsibility to an one's way of life.

In the moral fields which are beset with temptatio God takes care of His own who heed the voice of a we developed conscience and an alert moral nature.

The Thirsty Come

The forty-second Psalm likens the human heart to th deer which pants after the brook. Anyone who has see an animal panting on a hot day for a drink of water ca understand this Psalm. The short breath and the ho parched tongue bespeaks a desperate thirst.

There are many people who do not hunger or thir after righteousness. "Blessed are those who thirst" is beatitude we can plainly understand. Without a kee and insistent desire for God it is impossible to get th water of life that quenches thirst and satisfies one's thirs One of our personal problems is that of developing a goo wholesome, acute thirst for God and pure, sparkling r ligion.

Some of the things we accept for water to quench phy ical thirst are simply awful. We had just as well drin sewage as many things we do drink. By the same proce that we pollute the body and rot our insides by harmf substitutes for pure, refreshing water, we drink impu spiritual water.

It is pathetic if not actually tragic to drink some of th religious tonics that are peddled by sincere people in th name of pure religion. They pep up the hearer, create momentary satisfaction, and bring a brief spiritual sati faction.

The water of life which flows from the deep wells an strong springs of spiritual truth can bring real satisfa tion and life itself to the thirsty panting soul of a pe son who deeply desires God.

Freedom And Faith

L. HAROLD DeWOLF

Matriculation Day Address at Boston University School of Theology, Wednesday, September 14, 1949

What will a man say which can befit such a historic occasion as this?

Today the oldest and most influential Methodist theological school moves from a long period of semi-monastic isolation into a new era in the very heart of a great cosmopolitan university. It would have been easier to stay apart. Superficially it looked safer. To the thoughtless, isolation usually looks safer than federation. But for a nation to seek safety in isolation is to court destruction. For a church to protect itself by withdrawing from concern with justice and peace among men is spiritual death. So a theological school which tries to save its own message by insulating itself from the tides and storms of thought in secular education will fail utterly in its task of training a ministry to overcome the world.

Boston University School of Theology has never been that kind of school. Its great traditions have been established, not by fearful withdrawal but by a heroic faith going forth to meet the issues which have pressed hardest on each generation of men. The graduates for which this school is famous and whose tribe we would see increased, such men as Francis J. McConnell and G. Bromley Oxnam, are not monks seeking escape from the world. Neither are they fearful ecclesiastics apologetically asking the world for such barganing concordats as will grant the church a compromised and demoralized existence. They are prophets, ambassadors of God, walking fearlessly among the captains of industry and of state.

We who have entered this rich heritage would protect our right to think and teach and pray, not by seeking special, isolated privilege but by defending the freedom of all men to think and teach and pray. We would seek our peace while joining in the world's quest of peace. We ask not privilege for men of our faith and calling, but justice for all the children of men. We would secure our faith not by building walls around it but by hurling it, unafraid, into the crucible of the most searching examination and trying its strength against the hardest shields of worldly indifference. We know that faith is least in peril when it is willingly exposed to every peril.

Our new location symbolizes and will foster the spirit and purpose to which the school has long been committed. Here where teachers, businessmen, housewives, scientists and statesmen are in training and where young people of many religions, national origins and economic backgrounds jostle together on one campus, this is the place for a Protestant Christian ministry to be trained. For we seek nothing less than truth and truth knows no special preserves. The world is our parish and the world's freedom is both a goal and an instrument of our faith.

It is to this relation between a free society and our Christian faith that I would direct special attention now. There is no theme nearer the heart of our school's tradition. There is none to which we can more profitably give our attention if we would make the most of our new opportunities to serve the urgent needs of men.

Freedom is not a word to be taken lightly. For the sake of it millions of men have laid down their lives. Nothing else inspired the case-hardened peoples locked in the deadly conflict of the Second World War quite so much as that promise of the four freedoms, the freedoms from fear and want, the freedoms of speech and religion. The war was won in a crushing, decisive victory, yet the nations are not free. The threatening tyrannies of Hitler, Mussolini and Tojo were turned back. But freedom from fear? Fear has become the settled mood of the world. Seldom have so many been in such dire want as now. Freedom of religion is still a mockery in many lands, while freedom of speech is more seriously threatened and encroached upon here in America than ever before since this nation was born.

We are having to learn again that freedom is not a matter of military victories, though the cause of freedom has been both advanced and hindered by victories. Neither is freedom something which can be guaranteed by constitutions, though when freedom is real the law is bound to affirm it. Some of the finest democratic constitutions in the world, with all the guarantees of civil rights which liberty-loving men could desire, are sworn to by some of the most despotic regimes. Both Europe and Latin America afford many terrible examples. Even Hitler came to power under a democratic constitution.

Freedom is not guaranteed by being written on paper. It is guaranteed only by being written in human hearts. It is not so fundamentally a matter of law as it is a matter of faith. The freedoms guaranteed by the American Constitution are not made safer when men make a fetish of that document and seek to safeguard it by inquisitions and enactments against subversive doctrines, as if by passing laws to protect the laws from the citizens they could safeguard their liberties. The Constitution would be safer in the hands of men with the spirit of a Jefferson, who believed it would need revolutionary rewriting once in every generation. The Constitution is more endangered by its fearful defenders than by a James Russell Lowell who, after the arrest of a fugitive slave near Washington in accord with the Supreme Court's interpretation of the Constitution in the Dred Scott case, wrote in burning indignation,

> "Man is more than constitutions.
> Better rot beneath the sod
> Than be true to church and state
> While we are doubly false to god."

A free democratic society can prosper only where there is adequate faith within the souls of the people. The faith required is complex. It actually includes a number of faiths. When these faiths are present freedom is pos-

sible. When they wither, caste and despotism invariably assert themselves. In America all of them were inspired by the Christian teachings of the nation's founders. Their chief sustenance is still in the life of the free churches.

The Gospel of Jesus Christ which we are called upon to study and teach and learn to live here in these stately halls is not a luxurious adornment to be added to the essentials of a decent social order. Our task is absolutely central, not only in relation to man's eternal destiny but also in relation to the human struggle for freedom on earth. If we learn and teach effectively as we ought the living Christian faith, we shall be doing more for the fulfillment of men's dreams throughout the world than we could by any other work under the sun.

I do not say that there are no other forms which the essential democratic faiths can take than the elements of the Christian faith. I do believe that the Christian faith is the strongest and surest form which they can take.

The Indispensable Faiths

What are these indispensable faiths without which men cannot be free?

First, there is the faith in the worth of every human individual. It is assumed in the Declaration of Independence and in every democratic constitution that every person, whether government official or private citizen, rich man or poor man, adult or child, is of priceless value.

This faith is not automatically present everywhere. Where it fails democracy cannot long endure.

Mussolini and Alfredo Rocco taught that the individual had no value in himself nor in relation to any institution save the state. Only as a subervient citizen, ready to believe, obey and fight under the leader, could the individual have an instrumental value to the state which alone had value in itself. By such teaching the way was prepared for a brutal Italian tyranny soon imitated in Germany and Spain.

Today in the Soviet Union the individual is in a strange position. The avowed purpose of Communism is to provide for the well-being of individual persons. Indeed Mussolini said it was the common error of Communism and democracy to suppose that the nation should serve the individual rather than the individual the nation. But in relation to the achievement of the final stage of Communism all else is regarded by Communists as of so little worth that for the present individual persons — even millions of them — may be quite ruthlessly sacrificed for that end. At last the individual is promised great benefits. But now he is of value chiefly as an instrument or tool to be used or cast aside according to the relation he bears to the furtherance of Communist aims. Thus present deeds deny and destroy the faith without which a society can never be free.

What has our Christian teaching to say regarding the essential faith of free men in individual worth? The Old Testament declares men made in the image of God, fallen into sin but still the objects of God's never-ceasing concern. Throughout the Old Testament times there was a growing insight into God's regard for the worth of the individual man. There is a stirring expression of it in Ezekiel. When the prophet has fallen prostrate in th divine presence, God speaks to him saying, "Son of ma stand upon thy feet, and I will speak unto thee." Th prophets of Israel have taught millions of people to stan on their feet with a sense of personal dignity in the sigh of God. In the New Testament even a child is so precio that Christ declares it would be better for a man to d than to cause a little one to stumble. Now every ma woman and child has become a person for whom Chri died. The supreme expression of divine love having bee made at Calvary, nothing can be added to accentuate i For the Christian, every individual is worthy of supreme tender concern, not by right of achievement nor of i heritance nor even of character, but by reason of God infinite love for him.

The second faith indispensable to a free society is fait in an absolute truth to which all opinions are intende approximations, and faith in the ability of human minc to approach that truth by free inquiry.

Let a people suppose that morals are only matters opinion, custom or expediency, that there is no true la of justice and right beyond the ability of men to repe or revise, and their freedom will soon die. For cynic adventurers will arise to make their own codes of mora for the enslavement of others to their lusts for privile and power.

Let it be taught that religious or political truth is th esoteric prerogative of one official or caste or party church or state and the people which accept such teac ing will have lost either political or religious liberty. Usu ly such people soon lose both. When two political parti disagree, will they employ free discussion of the issues will they resort to bribery and coercion? That will d pend on their faith. Hitler and his Nazis believed no absolute truth to which they were subject. They wou make their own truth. Such cynicism has caused ma a democracy to fall. It has become dangerously strong America. In many an American industry it long ago d stroyed every semblance of free co-operation and broth hood. It is invading the councils of state to an alarmi degree.

The Eternal Divine Law

Into the teeth of this moral anarchism the faith of t Bible hurls the doctrine of the eternal divine law. N one jot nor tittle of that law, says Christ, will pass aw Heaven and earth will pass away but His word will sta forever. Belief in that divine law has made despots tre ble and has given strength to the oppressed as they ha risen to throw off ancient tyrannies. Faith in that eter law or right and the ability of common men to find application to the affairs of state reverberated through speeches and papers of Thomas Jefferson. It gave dign and power to the words and works of Abraham Linco It is no accident that both these great authors of Am ican liberty were serious and penetrating students of Scriptures. Without the Biblical doctrine of eternal divi law which men cannot change there is no lasting freedo

A third faith without which a free society cannot l is the faith in a common good which embraces all me

bers of the community and requires that all hold together in a voluntary union.

Rousseau knew the need for such a faith and expressed it in his doctrine of the "general will." It is illustrated by a committee in which individuals prefer different policies but finally agree unanimously on a single policy for the good of the group. It is differently exemplified in our federal elections when the defeated presidential candidate sends congratulations and best wishes to the victor. The British have a fine phrase for it when they speak of the minority in Parliament as "His Majesty's loyal opposition."

Defeated candidates will be law-abiding citizens and opposition parties will be loyal only so long as majorities and minorities alike are self-restrained by an inherent regard for all. Underneath all party strife must be the belief that all factions can and must be held together in one nation united despite differences for the common good. There is no political need in the world quite so great today as the need for development of a world-wide general will.

Christ stirs in us that very faith. We know that we are all the children of one Father. We are followers of the sacred command to seek first the kingdom of God. That kingdom is a brotherhood of men united by love under the divine rule. It is promoted, not by hate and coercion, but by self-restraint and love. Therefore men who are real followers of Christ — not in name only but in heart and life — dare not shut out any human being anywhere from their circle of love. All are needed to fulfill the divine purpose. Therefore all must be sought by an outgoing love. All must be drawn into one community of free co-operation under God.

One of the I-3's — that splendid group of fifty young people who are just leaving for three years of Christian service in free India — expressed it beautifully a few weeks ago. He said, "We are a single body. . . . A chain must discard a weak link and a fabric may wear thin and tear, but a body will grow even stronger to hold to itself an imperfect part. . . . All are needed in our fellowship and none are of lesser value."

A nation or a world controlled by that spirit could be truly free.

The fourth element of freedom's faith is the sincere belief in the obligation and value of work and the products of work.

Work has to be done — hard work and plenty of it — many people are to live. Now work can be compelled by direct coercion, as formerly in Nazi Germany and as today in the Soviet Union where, when production drops, arrests and severe punishment follow. Work can be compelled also by a less obvious but equally cruel and undisguising coercion in an individualistic economy. If individuals are solely responsible for themselves and their families they must work or die. Many who rightly condemn the barbarism of totalitarian labor camps plead for an equally barbarous individualism in which the crippled, the ill, the aged and the technologically displaced are thrown out of employment and left to die. It is well that we are on the road out of that irresponsible individualism, for both kinds of coercion are condemned by men who truly love freedom. But the catch is this: How will you get men to work adequately without either of the coercions which entail such cruelty?

An economic order in which man can be free from tyranny in all its forms cannot be won by legislation alone, nor by industrial reorganization alone, nor by both together. It requires these. But apace with these it demands the growth of a faith which can support a free brotherhood of earnestly working men. Without such faith every external change will inevitably produce only a change in the forms of bondage.

A Prevalent Personal Faith

You can have both work on an adequate scale and humane, free, democratic brotherhood only where there is a prevalent personal faith in the obligation and value of the citizen's own work. Where managers or laborers are principally motivated by the desire for their own immediate pleasure this is impossible. Only where they learn a loving devotion to God and the community in which and for which they toil can such a sense of vocation arise. Again the Christian faith in the divinely purposed community in which each seeks the good of all and finds his life by losing it for the sake of all — this faith makes possible real freedom.

Through the statements of all these faiths is implied the fact that no society can exist without some means of strict discipline. The anarchic impulses, the laziness, jealousy, fear and anger of men must be sternly ruled if there is to be any social order and hence any human life at all. Because of this fact men intuitively want to be ruled. When old disciplines break down and every man does what is "right in his own eyes," men say, "Give us a king to judge us." Tyrannies do not just happen. Men ask for them, as the Israelites asked for Saul in the time of the Judges and as the Germans asked for Hitler in our own time.

There is only one alternative to such tyranny in human society. That is a strong, self-disciplining faith.

It is not an accident of history that the first truly democratic instrument, the Mayflower Compact, was drawn up by an especially stern group of Puritan Separatists. The very name of Puritan is a token of stern, self-denying asceticism. The Pilgrim Fathers could show the world how to do without earthly rulers because they had learned a faith by which they were ruled within themselves. Their self-discipline was imperfect and their democracy was imperfect, but they pointed the way, the way of freedom through self-disciplining faith in God for the common good of all.

In our new environment the faculty and students of this school have unprecedented facilities for developing within the school a free but strongly self-disciplined and close-knit community of scholars. Here we shall study together, eat together, pray together, plan and execute new projects of voluntary Christian service together, all the while learning anew the meaning and power of Christian community. We remember it was in such a fellowship of prayer and

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labor that the Holy Spirit came in transforming power at Pentecost.

In our unity with the rest of the university there must be that degree of separateness required by the specific religious purpose of this school and its unique relationship to the church as acknowledged in the university charter. The independent integrity of our own religious calling must be maintained at all costs. Salt that has lost its savor is good for nothing. If the School of Theology allowed its teaching to become secularized, the unity of its spiritual fellowship to be disrupted, or its specific Christian commitment to be dissipated, the school would have lost its usefulness to Boston University, to The Methodist Church, to the world and to God. These costly buildings would then have been reared in vain. That is the chief peril which is newly accentuated here. It is a much more invigorating risk than were the imminent dangers of neglect and slow decay which formerly beset us. The new peril are real, but if they are met with wisdom and courage th very process of overcoming them will bring new an breath-taking opportunities.

It was in a much smaller religious community within cosmopolitan university that John Wesley started on tha road which led to the great Methodist revival. Such hi torians as Lecky and Green have assigned to the Wesleya movement the greatest of all influences in promoting th modern democratic evolution of freedom among th British people.

Greater things can happen here in Boston Universit than occurred in old Oxford. God still lives. Winning th faith and freedom of a world larger than the Wesley ever knew is the task to which He calls us. To fulfill th sublime vocation He is ready to empower us.

"For freedom Christ has set us free."

Washington Diary

SAMUEL W. IRWIN

It was in October 1792, three hundred years after the landing of Columbus, that George Washington stood by at the laying of the foundation of the White House, the home to be of the presidents in the new national capital. It was literally in the wilderness. Today, there remain of wooded places, only the rugged hill-slope parkways among the creeks. The Indian camps and their arrowmakers have long since left the banks of Piney Branch. The striking relics of their work are on display in the National History Museum of the Smithsonian Institute over against the Palace of Justice.

It was a wilderness when Frenchman L'Enfant, once the young soldier of liberation, friend of Lafayette and of General Washington, rode along the banks of the Potomac and over the wooded hill-slopes, skirting the marshy lowlands, picturing out his plan for the capital city. It was wilderness when John Adams and Abigail his wife drove in from Philadelphia through Baltimore to take over residence in the White House not yet complete, in November of 1800. (They lost their way in the woods outside of Baltimore and were guided into the District of Columbia by a kindly Negro.) Mrs. Adams on November 21st wrote, "I arrived here on Sunday last, without meeting any accident worth noticing. . . . The house is on a superb scale, requiring about thirty servants . . . and not one single bell being hung through the whole house."

It was still a desolate spot round about when Thomas Jefferson came in, the fourth of March 1801. The lonely Jefferson, his wife dead nearly twenty years, the retiring President John Adams riding off without a word before the inauguration, turned to friends for counsel. Fortunate it was that the gracious Quaker born wife of his Secretary of State, Dolly Madison, was at hand to preside at many an important function. It was in the White House too, that they entertained those courageous, lonely volunteers, Lewis and Clark, who were to set off on their hazardous expedition westward with the little group of thirty men. In the Library of Congress today, is a letter under glas a report to Jefferson written by Lewis (once his secretary about the estimated costs of the venture, $2,500.

Today, the ancient White House, long out of the wilde ness, and the mud and darkness of Pennsylvania Avenu is being remade.

An Alley Disappears

Housing for the lower income group meets its dai round of difficulties. The sums for the expediter a threatened with cuts, and rent controls are said to slipping, but with all this, sunlight and the wrecker a breaking into the notorious Shott's Alley. The all houses, which the Senators had investigated and report as a social hazard, were already tumbling into each other ten feet by twenty feet front yards, full of rubbish to sta with. An alley cat could scarcely have gotten throu parts of that region. The cinder-strip alley was eig feet wide with the house toilets bordering. A little fiv year-old Negro girl came through the board fence by n Here was a little thing that knew the life and mingl with its eroding contagion firsthand.

I asked her if it were cool here — it was at night; there were mosquitoes — some, but we have a screen; there was a toilet, and she pointed, "right there back the fence;" if rats ever came in the yard — they did dark. "Where do they come out?" was my questic "See that hole right there back of the fence?" was h reply. "Do you go to church?" "Yes, at St. Joseph most everybody goes to St. Joseph's." (It was a blo away, east from the Senate Building.) "We sit on o side and the white people on the other." It was go they could go, but the great St. Joseph's that boasted brick from the first capital of Maryland down at Mary's by the bay, hadn't struggled much against grim dragon devouring these hapless families. Arou a corner where the wreckers had cleared, a landlor collector said he had never seen a rat aound there in

eventeen years, and $10 wasn't much for rent. (The hildren said it was $12 a month.) And the young wreck-ng check-man looked up to offer, "Better build some ouses for these people in the alley and not another palace ere for the Senators." And then (lest I be on a loyalty heck-up), he added, "I am one hundred per cent for ne American way of life but this doesn't make sense."

Plan Number One

Congress in August reached a state of "almost savage orpor," as Wordsworth might say, with everybody want-ng to quit. The House under a rather technical rule, nuffled off the main stage, settling for two anemic ses-ons a week, but the dallying Senate must stay on. The arpenters working on the roof-tops of both Senate and Iouse would be happier if they all disappeared.

The Hoover Commission's Reorganization plans for ne Executive Branch are just now before the Senate. Mr. Ioover, testifying before the Executive Expenditures Com-nittee, said, "The seven plans are all steps on the road better organization in the administrative branch and s far as they go, are substantially in accord with the rec-mmendations of the commission." But when Plan Num-er One, the President's Department of Welfare, came p on August 16th, it was disapproved by a vote of 60 32. The President was including with welfare the vo items education and medicine. The opposition in art was directed against the present head of the Fed-ral Security Administration, Mr. Oscar Ewing, (who dvocates the medical insurance program) in the fear hat he might be lifted to the new Cabinet position. And nore, the opposition of the American Medical Associa-on was violent. Senator Humphrey, (D.) Minn., in ebate, pointed out that A.M.A. lobbing expenditures for ne six months of 1949 were $508,397, or more than $200,-00 in excess of the amount spent by the next most lavish bby. Other Senators deemed the medical lobby as ven-ring in without due process of thought. The plan did ot touch medical insurance.

Senator Murray, (D.) Mont., introduced into the *Record* ome statements concerning British medicine made by an nglish doctor, Sir Stanford Cade, at the Memphis Con-rence of the American Cancer Society. The English nysician was interrogated by a member of the A.M.A. What is the effect on the income and social status of nglish doctors?" was the first exchange. "Fine," said r Stanford. "We still have our essential freedom. We ave more work and more pay. And the people I am re, are getting better medical care." "But the cost, Sir anford, the cost?" said the A.M.A. questioner. The nglish physician replied, "The cost, what did the atom mb cost? What did the last war cost? Destruction sts billions, so why not some billions for everybody's alth, say the people." "Isn't there a lack of enterprise nd initiative on the part of doctors?" was the question. A man is inherently honest and a seeker of better ways health, or he isn't. That applies to different doctors either type of service. And the doctor more than the litician is the determining factor in the actual control socialized medicine," asserted the doctor.

Clergyman's Pledge

RALPH EMERSON DAVIS

I pledge allegiance to the Lord Jesus Christ and to the best of my ability will do God's will in all things. I will permit no thought of self or personal advantage to interfere with the performance of my Christian duty. I will be mindful of the special character required of the minister and will forego such pleasures and activities as may violate those requirements. I will endeavor to be above reproach in all conduct and to keep faith with the high traditions of my calling.

I will look upon people as important to God and judge my ministry according to its worth to them. I will be objective and understanding and will permit no barrier or inconvenience to prevent me from responding to calls for help.

I will give myself whole-heartedly to the search for truth. I will guard myself against bigotry and dogmatism. I will cultivate the open mind and in every situation seek the facts without fear or prejudice. I will take the side of truth regardless of consequences.

I will give my full devotion to the church. I will regard it as the Body of Christ and consider harm to it as harm to Him and service to it as service to Him. I will guard it as a channel of grace coming down from God and will permit no evil word or will to block it. I will oppose any ecclesiasticism or clericalism that denies its spiritual nature and I will plan its structure and conduct its services in the spirit of Christ.

I will regard my colleagues in the ministry with courtesy and respect. I will not encroach upon the rights and prerogatives of other clergymen and will rigidly observe the demands of ethics and fraternity.

Each day I will consciously recognize my dependence on God. I will engage in such study and prayer and expose myself to such inspiration and re-creation as will help me to maintain this pledge and to achieve the stature required of the Christian minister.

Mr. Hopkins Reports

(Continued from page 5)

personally a good man with a liberal viewpoint, is to become the symbol of the church as the conscience of the state, he must distinguish between his fight for religious liberty and his fight to maintain the political supremacy and wealth of the church.

In all the areas I visited I was well received and kindly treated. I believe that between my contacts arranged by governmental officials and those with church leaders and members I was able to get as balanced picture as my limited time would allow. I came away as convinced as ever that the great need of our times is a dynamic democracy that will so attract people of the world that totalitarianism of any form will disappear from our world. To make democracy dynamic is the challenging task of Christian citizens in America and in other Western countries.

A Continuing Responsibility

Bishop Arthur J. Moore

Gypsy Smith, the famous evangelist, once told me the following story. In an underground shelter near the front in France during the critical summer of 1918, a regiment just out of the line came into the shelter for coffee and doughnuts. As coffee was being poured for these weary men someone said, "I would like to say a word for Jesus." One of the soldiers, slightly wounded and unspeakably weary, cried out, "No need to speak, the man is putting Jesus in the cup!" That practical expression of Christian helpfulness was more valuable at that time and place than a sermon. In innumerable ways and places this story has been duplicated during and since the close of the second World War.

One of the most inspiring chapters in the story of Methodism's attempt to follow its sons and daughters who went forth to struggle for the preservation of liberty was written by the Commission on Camp Activities. Briefly stated, this is a church-wide effort to provide assistance for our churches, large and small, located near the Army camps. It seeks to assist them in offering the soldiers and sailors a continuous program of fellowship, counseling and wholesome recreation. Inside of the camps our devoted chaplains live and labor with these men, but once the men are free to leave camp and go into the nearby towns, the Commission on Camp Activities, assisted by the pastors and congregations of these churches, springs into action. The full story of what happened in the war days — friendly churches, hospitable Christian homes, evenings of wholesome fun with other highminded young people of the communities, the clasped hands while all sing, "Blest be the tie that binds . . ." — will never be told. Later upon the fields of battle in sleepless nights and amid the violence of combat these lads were confident and courageous. It would be impossible to overestimate the abiding influences of those happy experiences in the churches back home.

In the Atlanta Area there were more than a half hundred military establishments during the war days. There are approximately twenty at the present time. They are crowded with our fine boys, many of them very young and greatly in need of the influence of the church.

We need to keep in mind the fact that our peace-time Army is made up, in the main, of boys 18 and 19 years of age. Many of these young men are just out of high school and have never had the responsibility which comes from being away from home. Also, we must not forget that the weekend leaves are longer in general than these leaves were during the war days. In many instances, these boys can leave the camp on Friday afternoon and return by noon Monday. These facts only add to the responsibility of the church in keeping close supervision over these servicemen while they are outside the camps.

In Atlanta we have Fort McPherson, in Columbus, Fort Benning, in Macon, Warner Robbins Air Depot, near Savannah, Camp Stewart; in addition there are a half dozen veterans' hospitals in which men still shudder when they hear the roar of an airplane or a noise that sounds like a shot.

The dramatic period of actual warfare has passed, but the need abides. The church simply cannot afford to grow weary in this continuous program of friendly service. We dare not allow ourselves to forget those who labored in battle, but equally urgent is the responsibility of a program for those now in uniform. A portion of the offering made on World Communion Sunday (Oct. 2nd) for the Fellowship of Suffering and Service goes to the Commission on Camp Activities for the support of this program. Having witnessed the powerful influence for good which this fund has exercised in the camps located within the Atlanta Area, I sincerely plead for continuing and increasing support.

The church's responsibility for those in uniform is no less in the days of peace than it was during actual combat. If the church should forget our boys while in service, they are not likely to remember the church when they again take their place in civilian life.

First Religious "D.P. Camp"

MANCHESTER, N.H. (RNS) — America's first religious "D.P. camp" closed its season at West Campton, N.H., near here with the dedication of an "international plaque" of flags.

Students from a number of foreign nations, guests at the camp, watched the ceremony, which was conducted by Dr. John M. Ratcliff, dean of the Tufts College School of Religion. The camp, located on Dr. Ratcliff's 75-acre farm, was established through the efforts of the dean and students at the School of Religion.

"We dedicate this flagpole," Dr. Ratcliff said, "to the three great concepts of ideals for which we stand — liberty, hope and faith.

"Liberty, which has been the dream of all these nations here represented; hope which has kept the dreams of the people of these nations alive and working for these ideals; and faith, the belief that, supported by our efforts, these ideals cannot perish.

"Believing that the American flag, represented by this emblem, will make these ideals possible, we dedicate this flagpole to the future of liberty and a free world."

During their stay here, the D.P. students studied history and American life.

Strike Settled After Prayer

LAUREL, Miss. (RNS) — A five-month-old strike which crippled the economic life of this city was settled — twenty-three days after a community prayer service was held to seek divine guidance in the situation.

Striking workmen voted 747 to 588 to return to work after a citizens' committee and Governor Fielding L. Wright, of Mississippi, urged a secret ballot on a company-proposed contract.

The community prayer service was sponsored by the Lauderdale-Ellisville Ministerial Association, and was attended by officials and striking employees of the large Masonite pulpwood plant .

A subsequent mass-meeting attended by more than a thousand Laurel citizens adopted a resolution calling for a secret ballot. Union members had previously rejected the offer by a standing vote of 1,348 to 266.

The Rev. Roy H. Kleiser, pastor of Laurel First Methodist Church was a member of the 24-man citizens' committee which secured the agreement of union, management and mediation officials to the secret ballot.

Nearly 3,000 men are employed in the Masonite plant which is considered to be Mississippi's largest single industry.

Methodist Youth Convictions

WILLIAMSPORT, Penna. — The National Conference of Methodist Youth in closing sessions of its ninth annual meeting at Lycoming College here, adopted a six-point statement of its social policy and passed a number of resolutions expressing its convictions on contemporary social issues.

One of the six points had to do with race relations, one with labor and management relations, and four were concerned with war and peace.

The National Conference, which practices interracial fellowship, went on record favoring the abolition of the Central Jurisdiction of The Methodist Church, comprised wholly of Negro congregations of the church, and pledged its support of all steps toward the removal of practices of segregation and discrimination within the church.

Further resolutions related to race include the urging of all petroleum companies

Miscellaneous Advertisements

HOUSEKEEPER WANTED — Retired minister and his wife need help of capable woman. They offer a pleasant home with room and own bath in Boston's finest suburb — Wellesley, with a fair salary, in exchange for light housekeeping service. — Address F. S., care ZIONS HERALD.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

ect their local service stations to provide itary and adequate rest room facilities all patrons regardless of race and color. On the question of war and peace, the Na- nal Conference resolved that as a part of world Christian fellowship it will not dorse or support war. Floor discussion this point made clear that members as in- viduals were free to follow the dictates of ir consciences in this matter.

In a related point the National Conference d, "While recognizing that the individual st answer the call of his government ac- ding to the dictates of his own conscience, National Conference will uphold and port conscientious objectors and persons o because of their Christian convictions e not registered in their claim to exemp- n from military service." After consider- e discussion this point was adopted by a e of 60 for — 29 against. The confer- e also voiced opposition to universal mili- y training or conscription in peacetime.

The conference re-adopted a lengthy state- nt on the Christian strategy toward Com- nism passed by the 1948 National Con- ence. The statement urges Methodist th to inform themselves concerning the tory and basic doctrines of the Communist vement and to carefully examine Amer- n foreign policy and work to eliminate unwise aspects which may contribute to sions between the United States and the viet Union.

Other resolutions concerning foreign policy l international affairs included a call upon United States to place its full power and iance upon the United Nations in an ef- t to strengthen it as an organization cap- e of bringing about world peace. The nference opposed unilateral action and mili- y alliances and favored economic but not litary aid to European countries.

The conference deplored the policy of "Ex- sive" arming in this country and asked t militarization in education be stopped, l that scientific research be directed toward lding peace instead of toward producing pons of destruction.

n other resolutions the National Confer- e: (1) urged radio broadcasting com- ies to reject advertisements of alcoholic erages; (2) endorsed the principle of fed- aid to public, tax-supported elementary secondary schools; (3) heartily endorsed building of an International Christian iversity in Japan pledging their support the project; (4) challenged The Meth- t Church to continue its efforts to re- lize its rural ministry urging stress of rural ministry as a full-time Christian ation; and (5) pledged full support of the thodist program of sending volunteer youth apan, Korea, and India for three-year ods of special missionary service.

her business conducted at the final busi- session included the election of council bers-at-large to serve with general of- ficers and other council members on the directive body of the conference. New council members are: Joe Kennedy, Birmingham, Ala.; Velma King, Liberal, Kan.; Doris Boruff, Carson, Iowa; Bert Lyle, Tupelo, Miss.; Fred Fiske, Lansing, Mich.; August Aamodt, Fargo, N.D.; and Elizabeth Willis, Lubbock, Tex. Conference representatives to the Methodist Commission on World Peace named are Shirley Reece, Huntington Park, Calif. and August Aamodt.

The National Conference of Methodist consisting of presidents of annual conference Methodist Youth Fellowships and state and similar regional organizations of the Methodist Student Movement is representative of Methodist youth throughout the nation.

Edward Mills of Boston, retiring president, was elected an official representative of the National Conference during his forthcoming period of study abroad.

The conference adjourned its ninth annual session Sunday, Sept. 4th at noon following a service of worship and commitment.

Methodist Youth Officers

WILLIAMSPORT, Penn. — Newly elected officers who will head the National Conference of Methodist Youth for the next two years are: Jameson Jones, president; Jim Lawson, vice-president; Bill Des Autles, financial secretary; and Bob Gnegy, recording secretary.

Jameson Jones, age 20, is the son of Mr. and Mrs. S. J. Jones, 812 Melrose Avenue, Lexington, Ky. He is a senior in Vanderbilt University, Nashville, Tenn. For the past two years he has served as financial secretary of the National Conference. Upon election he resigned as managing editor of *Power* and *Concern,* publications of the National Conference. He is a former president of the Kentucky Methodist Student Movement.

Jim Lawson, age 20, is the son of Mrs. Philane M. Lawson, 33 Groose Avenue, N.W., Massillon, Ohio. He is a junior at Baldwin-Wallace College in Berea, Ohio. He is president of the Lexington Conference Methodist Youth Fellowship and has chaired youth section meetings at this session of the National Conference.

Bill Des Autles, age 22, is the son of Dr. and Mrs. G. F. Des Autles, 133 Glendale Blvd., Parchment, Kalamazoo, Mich. He is a senior at Kalamazoo College.

Bob Gnegy, age 22, is the son of Mr. and Mrs. Clyde C. Gnegy, Mt. Lake Park, Md. He is a sophomore at The American University in Washington, D.C. Gnegy has served for the past year as recording secretary.

At the election held Friday evening, Sept. 2nd, the Rev. George Harper of Nashville, Tenn. was unanimously nominated to his fourth year of service as administrative secretary. His appointment by the executive secretaries of the division of the local church and the division of educational institutions of the General Board of Education of The Methodist Church following the nomination is fully expected.

The Rev. Mr. Harper, formerly of Birmingham, Ala. is a former president of the National Conference. As its administrative secretary he serves as editor of its two publications, *Power,* a devotional guide for youth written by youth with a circulation of 75,000, and *Concern,* a weekly newspaper, official organ of the Methodist Youth Fellowship.

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Praise Banned Film

JOHANNESBURG (RNS) — "Home of the Brave," the United States film which has been banned for distribution in South Africa because of its portrayal of Negro-white relations, was shown in Pretoria before an audience of four — three of whom are leading churchmen.

They were the Anglican Bishop of Pretoria, the Rt. Rev. Wilfred Parker, and Mrs. Parker; the chairman of the Pretoria Joint Council of Europeans and non-Europeans, the Rev. D. W. Ross, and the Rev. J. Reynecke, of the Groote Kerk (Great Church, Dutch Reformed Church).

The Board of Censors in South Africa have banned the film "because it might disturb the public peace."

In an attempt to gain a cross-section of South African opinion on this decision, the distributors have held private showings for certain leaders of public opinion.

The three South African churchmen who saw the film were all deeply impressed.

Mr. Ross said: "I see no real reason for the banning of this film. It could do no harm. It is not the least inflammatory, and I was hardly aware of any racialistic content.

"On the contrary, the central theme was handled in such a way that it could only improve our race relations, rather than damage them. I consider the action of the board of censors as extremely narrow-minded."

World Communion Sunday

A service of worship for World Communion Sunday, printed in color with attractive cover design, has been prepared by Church World Service. Any church may secure without cost enough copies for the members of its congregation by writing to the Promotion Department, Church World Service, 214 East 21st Street, New York 10, N.Y.

It is suggested that offerings taken at interdenominational services be given for relief and reconstruction work either by sending the collection through denominational relief committees or directly to the New York headquarters of Church World Service. This has been the practice for several years and the needs are still great.

Getting A Kick Out Of Life

With the kind permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

Healing War's Wounds

Last summer I preached at Martha's Vineyard at Oak Bluffs. It was worth the trip from the mainland to the island just to see the most unique Civil War monument that exists in this nation.

It stands near the docks and the inscription on its pedestal reads: "Erected in honor of the Grand Army of the Republic by Charles Strahan, Company B, 21st Virginia Regiment."

That was a startling thing to see, a monument erected by a southern soldier to the Northern Army, and I asked for the story back of it.

Charles Strahan, after the Civil War, had to come North for his health and settled on Martha's Vineyard. He became editor of a newspaper, and learned to respect and love northern people. Moved by this respect, he raised the money to erect a monument to the Northern Army although he had fought them desperately during the "War Between the States."

The monument was erected in 1895. It was his hope that after a sufficient number of years had passed by, and all animosities forgotten, that there would be added to the inscription he had placed on the pedestal, a tribute to the Southern Army.

Finally that longed-for day came, and in 1925, years later, when Charles Strahan was eighty years of age, his friends and neighbors decided that the time had come to put the additional inscription on the monument. It reads: "The chasm is closed. In memory of the restored Union, this tablet is dedicated by Union soldiers of the Civil War and patriotic citizens of Martha's Vineyard in honor of the Confederate soldiers."

There used to be a gun in the hands of the soldier on the monument but in some way the gun has disappeared and he stands as if reaching out his hands in friendship.

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Church Transportion Day

Symbolizing the interrelationship of the railroads and religious groups in America, Church Transportation Day will be observed at the Chicago Railroad Fair on Saturday, Sept. 24th. The special program will be sponsored by the Inter-church Transportation committee, representing 17 Protestant denominations and the Roman Catholic Church.

Dr. W. M. Cassetty, Jr., of Chicago, executive secretary of the Transportation Bureau of The Methodist Church and chairman of the Inter-church Transportation Committee, will preside at the observance. The program is planned for 7 p.m. on the special events stage at the lake-front fairground..

Dr. C. Oscar Johnson, minister of The Third Baptist Church in St. Louis and president of the Baptist World Alliance, will deliver the principal address. Guest soloist will be Miss Lois Gentile, Chicago mezzo-soprano, who has frequently been heard in Grant Park concerts and in operatic productions.

Invited to attend the special program as honored guests will be all the country's railroad executives, who will be introduced by Robert S. Henry of Washington, D. C., vice-president of the Association of American Railroads. Dr. Cassetty will, in turn, present the ranking officials of the various co-operating denominations.

In announcing the observance, church officials are calling attention to the special benefits clergymen receive from the railroads and to the services rendered by the country's transportation systems in making it possible for Christian leaders to reach and serve their constituencies.

Pattern For Meeting Communism

WILLIAMSPORT, Pa. (RNS) — One way to meet the challenge of Communism is to eliminate racial prejudice, the National Conference of Methodist Youth was told here.

The speaker, Herman Will, Jr., of Chicago, a member of the Commission on World Peace of The Methodist Church, also recommended providing equal educational opportunities for all, an end to colonialism, refusal to condone any dictatorship, and willingness to relinquish national sovereignty to the United Nations.

"How can Christianity hope to win the day — or deserve to — unless we are more effective, member for member, than the Communist Party?" he asked, challenging the young people to accept Christianity mo fully as a way of life.

Dr. Earl Brown of New York, executi secretary of the Methodist Division of Hom Missions, called on the youths to increa their giving, especially to missionary servi projects in needy areas in the U. S.

He also urged them to assist in the c ganization of Sunday schools, vacation Bib schools and churches in rural and urb areas, and to enlarge their Caravan progra especially to such racial groups as the Me cans, American Indians and Negroes.

Free Cab Service To Church

FLINT, Mich. (RNS) — Charles J. Gray, cab driver here, believes everyone should tend church services.

By way of making sure that everyone w wants to, can, Gray, who owns his own se vice (the North End Cab Co.), offers fr rides to all Beecher district residents to a from church.

After the taxi service was announced Beecher district ministers, Gray was literal flooded with calls — enough to keep all of his cabs busy.

Gray says there are no strings to the off "We're not very busy Sunday mornin anyway, and I've always believed that mo people, young and old, would go to chur if they had good transportation facilitie he explained.

Yes, the arrangement will cost Gray a his firm some money, but he figures he get it back, with interest, in the form good will.

Sunday Night Fellowship

In response to a general demand for m terials for a Sunday evening meeting for ages, the Division of the Local Church, Ge eral Board of Education, is sponsoring a Su day night fellowship program to be know as "The Methodist Sunday Evening Fello ship."

Suggestions for carrying on such a p gram are included in a "Souce Book for t Methodist Sunday Evening Fellowshi which will be ready for distribution Se 15th.

"Providentially the Advance for Christ a His Church precipitates the launching of t enterprise this autumn when the bookl on Our Faith will be ready for study in our churches," said Dr. John Q. Schish executive secretary of the division, in co menting on the need for the Sunday Eveni Fellowship.

The fellowship, which is a part of t church school, is designed to bring all me bers of the family, from little tots to gra parents, to the church on Sunday evenir Churches having a Sunday evening serv or a Methodist Youth Fellowship shou keep — and add the features of the Sund Evening Fellowship.

Bishop William C. Martin, chairman of t

dvance for Christ and His Church, ex-
ressed his approval of the plan as follows:
I am convinced that the enthusiastic follow-
ng of the plans outlined for the Methodist
unday Evening Fellowship will give new
fe to a congregation."

In regard to the new enterprise Dr. E.
Iarold Mohn, executive director of the Ad-
ance, said: "Every changing situation in our
orld is a call to use more effective methods
advance the claims of Christ and His
hurch. Our board of education is doing
is very thing as it offers new techniques
r Sunday evening services."

Bishop G. Bromley Oxnam, vice chairman
the Preaching and Teaching Mission of the
dvance for Christ and His Church, in a
cent statement, said: "Reports from behind
e Iron Curtain indicate extraordinary in-
rest in Christian ideology. Christians there
e under attack, and know that they must
ave a reason for the faith that is in them.
is imperative that Christians who enjoy
eedom likewise understand Our Faith and
come recommitted to it. The Methodist
nday Evening Fellowship is uniquely
lapted to such a study."

The source book for the Methodist Sun-
y Evening Fellowship may be ordered from
e Methodist Publishing House. The price
50 cents.

eligious Journalism

Two graduate programs for students in-
rested in foreign religious journalism are
w available at the School of Journalism of
racuse University.

Planned on request of the Foreign Missions
nference of North America, the programs
e designed to train Christian men and wom-
in the techniques and principles of re-
ious journalism, primarily for service over-
s.

The two curricula, effective this fall, were
anned by Dean M. Lyle Spencer with the
l of the Committee on World Literacy and
hristian Literature and the Syracuse Journal-
n faculty. In immediate charge of the pro-
am is Professor Roland E. Wolseley, chair-
n of the magazine practice department
d professor of journalism at Syracuse.

Professor Wolseley has been active for a
mber of years in the field of religious
urnalism. Author of a recently completed
ok, "Interpreting the Church through Press
d Radio," he has been a consultant for such
oups as the Associated Church Press, the
vid C. Cook Publishing Co., the Southern
ptist Convention Press Association, and
merous papers and magazines in the re-
ious field. He has taught religious journal-
n courses at Garrett Biblical Institute, Em
y University, and Syracuse, and has con-
buted articles on religious press problems to
Christian Century, Christian Advocate,
ons Herald and other journals.

Neither of the Foreign Religious Journal-
n curricula requires previous training or experience in journalism. Students sponsored by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference, which has approved the program, are released from the normal master's thesis to do research in the literatures or publishing problems of the area to which they may be going or are returning.

The Foreign Religious Journalism program will meet the specific needs of men and women enlisting with the Foreign Missions Conference and its associated mission boards in their crusade against illiteracy and for adequate reading material in the native languages of the conference fields.

"It is believed," Dean Spencer says, "that those who complete either of the areas of concentration may become valuable aids to the conference in its effort to provide men, women, and children in less privileged countries with literature on all age and interest levels that will carry with it the spirit of Christian idealism."

The curriculum for students from foreign countries leads to the master's degree in two years. Among the courses in this area are graphic arts, news writing, reporting, the specialized press, advertising production, article writing, magazine editing, and pictorial journalism. Among the research studies will be readability and research methods in reading material for illiterates of all age levels.

The curriculum for American students interested or engaged in foreign Christian service may be completed in three semesters. If students in this course have not had journalistic training or experience, however, they must take certain basic courses, such as news writing, graphic arts, and magazine introduction, before they may become candidates for the master's degree. In the regular programs such students have a wide variety of courses in graphic arts, magazine, newspaper, and radio. Fourteen of the School of Journalism's regular full-time faculty will teach in the Foreign Religious Journalism program.

Details about the new graduate program may be obtained on request for the special bulletin recently issued by the School of Journalism at Syracuse, N.Y. Requests for this publication as well as the regular bulletin of the School may be addressed to Dean M. Lyle Spencer, School of Journalism, Syracuse University, Syracuse 10, New York.

Maine Liquor Research Group

Augusta, Me. (RNS) — The Rev. Ellis J. Holt, president of the Christian Civic League of Maine and pastor of the Court Street United Baptist Church of Auburn, is one of seven named to the newly-created Maine Liquor Research Commission.

The commission, created by the 94th Legislature this year, is directed to report and recommend legislation, if necessary, to the 95th Legislature if the need exists for a study in Maine of the physiological, psychological, economic and social aspects of legalized liquor.

It will also study the latest treatment and rehabilitation methods for alcoholics and methods of teaching school children the effects of alcohol.

Chairman of the commission will be George B. Ober, also of Auburn, administrator of the Equity Fund of Maine. Others on the commission are the president of a malt beverage wholesaling concern, a superintendent of a state mental hospital, an automobile dealer, a Democratic National Committeewoman, and a radio women's program conductor and dietitian.

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PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) for the last half of September.

Sept. 19 — Dr. John H. Leamon, First Cong'l Church, Cambridge.

Sept. 20 — The Rev. Junius P. Martin, All Saints Church, Brookline.

Sept. 21 — Dr. Hugh R. Magill, First Presbyterian Church, Everett.

Sept. 22 — The Rev. Andrew W. Solandt, Pilgrim Cong'l Church, Dorchester.

Sept. 23 — Dr. Robert Cummins, general supt., of the Universalist Churches of America.

Sept. 26 — The Rev. Gardner H. Shattuck, curate, Trinity Church, Boston.

Sept. 27 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Sept. 28 — The Rev. Robert W. Meikle, Community Church, Medford.

Sept. 29 — Dr. Robert Wood Coe, ex. sec'y, Mass. Bible Society.

Sept. 30 — The Rev. Charles E. Pederson, Calvary Methodist Church, Arlington.

Dickinson College, Carlisle, Pa., has announced a 25 per cent increase in tuition fee, from $400 a year to $500, effective with the start of its 177th term in September. President William W. Edel said that rising costs since the last increase three years ago made the change unavoidable.

America's world-famed missionary, Dr. E. Stanley Jones, will speak in New Haven and Bridgeport, Conn., on Sept. 28th in the course of an extended nation-wide tour under the auspices of the Crusade for a United Church of America. His appearance is one of several dozen in selected cities and communities.

Wyoming School

The Wyoming Conference (Methodist Church) Annual Pastors' School being held at Sky Lake, N.Y., began Monday, Sept. 12th, with dinner and will close on Friday, Sept. 16th. The Rev. Paul Hulslander, Tunkhannock, Pa. is the dean of the school, and the Rev. Guy Leinthall, Nicholson, Pa., is the registrar. The school is sponsored by the Wyoming Conference Board of Ministerial Training. A series of lectures is being given by Dr. Edward T. Ramsdell, professor of theology and religion, Vanderbilt University, Nashville, Tenn. His theme is: "Civilization and the Christian Faith." Dr. Alfred B. Haas, assistant professor of practical theology at Drew Theological Seminary, is giving a series of lectures on the theme: "The Minister as a Leader of Public Worship." Dr. Ewart E. Turner, New Hartford, N.Y., will give two lectures entitled: "The Church in Germany" and "Europe's Future."

Dr. Hiram Weld, pastor of Elm Park Church, Scranton, will give a lecture on "Christianity and Communism." Bishop Fred P. Corson, of the Philadelphia Area of The Methodist Church, will lecture on "Our World Enterprise." There will be workshops led by Dr. Spann, of the General Board of Ministerial Training, Nashville, Tenn., Dr. Turner, and the Rev. Clyde A. Schaff. The leader of worship will be the Rev. Munduvel George of Tranvancore, India, a young pastor of the Syrian Orthodox Church.

Your Church Can Help

This is another wonderful family now in one of the Displaced Persons' camps in Germany. Once Mr. . . . had a fine law practice and on the wall of his office was a diploma that certified his graduation from the law department of the University of Riga in Latvia. How happy these parents were in their little home with the bright prospects of his business and the joy and responsibility of raising and educating their two fine sons. They can speak not only the Latvian language but Russian, German and considerable English. This is typical of many Europeans; they must know several languages if they live near the border of their country or expect to carry on business with those of other nationalities.

Mrs. . . . has been a teacher in one of the schools in her country but she is willing to do almost any kind of honest work just to get started in this country, even working as a domestic in some home. We are certain by the kindly and intelligent expressions on their faces that they would make fine American citizens and would be an asset to any community and a real joy in any church who would be willing to sponsor them.

In a city not too far from Boston, such a family was brought from Europe by a church and was given the opportunity of taking care of a large apartment house. A fine lawyer and his wife have taken a special interest in their new family and have invited them often into their home. Every week this new D.P. spends some time in Mr. Brown's law office trying to adapt his knowledge of law to the demands of that profession here in the United States. It will not be many years before this Displaced Person will have a practice of his own.

Now who is going to become really concerned about this family and spend some long hours making a study of their community to see just where there might be found a place to live and some kind of a job that will pay a living wage until they can get adjusted and Mr. . . . is able to practice his profession? Complete information may be secured from the New England Church World Service Office at 14 Beacon St., Boston, as to how to proceed as a church to resettle such a family. Timely suggestions are provided to aid a church committee in surveying their community to find jobs and housing.

Think of how much it will mean to you and to your church in days to come to have had a part in furnishing the opportunity for such a family to move out of all the misery and hardship and discouraging circumstances of a concentration camp into some place where they can get a new start in life. Think of what it will mean to them to have had friends like you who come to help them in this trying hour.

Do not put off getting the assurances for some family overseas. Do not say that because there is unemployment in my community I cannot do anything. These people can fit into jobs and render a wonderful service where there is an unemployment problem. With their many skills they will be opening up jobs for others in a very short time, so some of our labor leaders have declared. Of course to resettle a family is difficult — but we are followers after One who not only performed the service that was difficult but challenged His followers by His life and teachings to do the impossible.

Bishop Oxnam In Vermont

On Sunday, Sept. 18th, Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church will spend a busy day in Vermont's famed Green Mountain Parish. At the start of the day he will preach at the 124th Anniversary Observance of the founding of Methodism in Richford, Vermont. He will spend the afternoon with a large group of young people at a meeting of The Comrades of The Way. Bishop Oxnam has been chosen by this group as the outstanding Christian leader of their day. In the evening Bishop Oxnam will go to Enosburg, Vt. where he will address the Green Mountain Forum, an interdenominational group of the entire country. His subject at the forum will be "The Church for Today's Needs."

Colonel Percy M. Hickcox, reserve chaplain n the U.S. Army and minister of St. Paul's Methodist Church in Lynn, Mass., is taking is vacation during the month of September y serving as chaplain at the New York-New ersey Military District Headquarters at Fort Totten, Long Island. Two young men of t. Paul's have recently been engaged by the hurch as "assistant ministers" — Raymond Morang, superintendent of the Sunday school, nd Joseph Hallissey, a graduate of this year's ass at Ohio Wesleyan University.

An exhibition of the Book of Common rayer arranged for the 400th anniversary of s first printing, will be on display through eptember in the Treasure Room on the 3rd oor of the Boston Public Library.

The Rev. Earl E. Harper, director of the chool of Fine Arts at the State University f Iowa, will conduct a city-wide choral festival of church music in Portland, Ore., on Nov. 20th, on behalf of the Commission on Worship of the Federal Council of Churches. Mr. Harper was in Portland for the first vent of this kind last year when 85 choirs f 14 denominations with 1300 singers participated.

Contributing valuable leadership and service to the world's needy, nearly 350 outanding Boston University school of social ork graduates of the last 10 years are working in agencies in 30 states, the District of olumbia, as well as Greece, Germany, Hawaii, and the Philippines and Israel. A urvey of the Boston University graduates ho received their master's degrees since 1938 eveals that the social workers are employed approximately 300 different agencies and ocieties.

Lithuanian At Lycoming

Under a $350-a-year scholarship for displaced persons, a Lithuanian lawyer has enolled at Lycoming College, Williamsport, enna., to begin the 10 years of study leading to the degree of doctor of medicine.

He is Stanley Navickas, native of the Baltic ates.

The 30-year-old Navickas was well along ith his law school work at the University Kaunas in 1940 when the Russians occuied his country. He was permitted to conue as a student but forced to take the mmunistic courses instituted by the Russans. Then the Germans drove the Reds back nd the Nazis closed the university. The hool went underground and Navickas and s classmates met their professors in baseents and other secret places. When the Russans returned the Nazis took Navickas and s young wife to Austria where they were eld as slave laborers. They managed to cape in February, 1945, during an allied mbing, and made their way to the American lines. Eventually they wound up in a Catholic Displaced Persons Camp.

Eager to serve humanity even after the months he spent in Nazi slavery, Navickas learned of Lycoming's D. P. Scholarship through a Lithuanian friend living in America. Nor is he daunted by the prospect of 10 years of hard study. Mrs. Navickas, who as yet speaks only a little English, added what is probably the drive that gives her husband the courage to tackle such a large project. "My man," she said smiling, "he likes the books."

United Evangelistic Advance

On Sept. 19th simultaneous meetings for laymen and women will be held in Boston at 8 p.m., introducing the United Evangelistic Advance to the area. The men will meet at Old South Church and the women at First Baptist Church, Commonwealth Ave., Boston. Miss Ruth Isabel Seabury, recently returned from two years in Japan, well-known educator and an official of the Congregational American Board of Foreign Missions, will address the women. The Rev. Dr. Elmer Homrighausen, professor at Princeton Theological Seminary, and chairman of the United Evangelistic Advance, will speak to the men.

At 10:45 a.m., there will be an interdenominational minister's meeting at St. Paul's Cathedral, at which Dr. Homrighausen will also speak.

These programs will offer inspiration, information and challenge for this program sponsored by the Federal Council of the Churches of Christ in America.

Scholarships To Honor Founder Of Vermont Plan

Poultney, Vt. (RNS)—Eleanore C. Beane, 18, of New York City, was announced here as the first winner of a new scholarship memorializing the late Rev. A. Ritchie Low, who was widely-known as the founder of the "Vermont Plan."

Under the plan, Negro children from New York's Harlem spend summertime vacations with white Vermont families. The plan has since spread to Maine, New Hampshire, Massachusetts, Connecticut, Illinois, Indiana, Minnesota, Colorado and California.

Miss Beane, a resident of Harlem, will enter Green Mountain Junior College here at the start of the fall term. The scholarship, to be awarded annually to a Negro woman, was established by Dr. Howard C. Ackley, president of the college and an admirer of Mr. Low's work.

In announcing the scholarship winner, Dr. Ackley said the college was "attempting to promote the same ideals, the same spirit of understanding that was characteristic of Mr. Low's work."

"Especially in these times does it seem appropriate, therefore," he added, "that we should help widen educational opportunity for Negroes in the name of the Vermonter who dedicated such a large share of his life toward better understanding between the two races."

EVENTS

Woman Secretary Of International Missionary Council

New York (RNS) — Dr. Glora M. Wysner, formerly of Mt. Vernon, Ohio., has been appointed a secretary of the International Missionary Council, highest consultative agency in the Protestant mission field. She is the first woman ever named to such a post.

A minister of The Methodist Church and a recognized authority on Moslem affairs, Dr. Wysner has been secretary of the Near East Committee of the Foreign Missions Conference of North America since 1942.

In her new post, which she assumes on October 1st, Dr. Wysner will be stationed in the New York office of the council and will have territorial responsibility for the Near East and North Africa and work among the Moslems. She will also have charge of work involving women and the Christian home.

The first woman ordained as a minister of The Methodist Church in North Africa, Dr. Wysner was a missionary in Algeria from 1927 to 1939. She is the author of "The Kabyle People," a book on the natives whom she served there.

Junaluska Assembly

Lake Junaluska, N. C. (RNS) — The 1949 season was "probably the most successful" of any enjoyed by the Lake Junaluska Methodist Assembly since its inauguration in 1913, according to Dr. F. S. Love, assembly superintendent.

He said a tabulation of ticket sales showed about 13,000 persons made visits to the assembly area in the three months it was open. This figure does not include hundreds of other persons who came here to attend conferences.

A high-spot of the 1949 season, Dr. Love said, was the launching of a fund-drive throughout the Southeastern Jurisdiction of The Methodist Church. The campaign is seeking $600,000 for expansion of the assembly. About $400,000 will go toward the construction of a modern hotel, and for general physical improvements.

Dr. Love, who has just finished his fifth season as assembly superintendent, forecast that next year there would be more entertainment, like popular concerts and recitals by individual artists, at the assembly.

Anglican Report Proposes Organic Union

By Religious News Service

HALIFAX, N. S. — A recommendation that organic union be the "final goal" of unity discussions now being conducted with the United Church of Canada was made in a report presented to the General Synod of the Church of England which met here.

Submitted by the committee on reunion, the report, signed by Archbishop John Lyons, committee chairman, declared that representatives of the Church of England and of the United Church are agreed that full organic union should be the goal of the reunion negotiations begun in 1943.

The report said this does not mean that organic union is close at hand, but it urged that various problems involved should be faced "as fully and frankly as possible."

It pointed out that the plan for a "mutually acceptable ministry" which was suggested to the General Synod three years ago has met with some criticism, and said that the reunion committee recognizes there are some points deserving of further consideration.

For that reason, it recommended that the 1946 report, outlining proposals for a mutually acceptable ministry, should "receive further consideration and such amendment as will meet fully and fairly all reasonable objections."

The committee stated that some other problems will have to be dealt with, in the main separately, either by the Church of England or the United Church. One problem effecting the latter group, it said, is the form of ministry in a merged church, while another, which Anglicans must face, is how far the authority of the bishop, in view of the functions which have been traditionally assigned to him, can be combined with the conciliar system, which is characteristic of churches like the United Church of Canada.

Another problem which Anglicans must meet, according to the report, is how far can clergy and laity be given, in practice as well as theory, a real and effective voice, especially in the matter of selecting persons to be ordained to the ministry.

"Your committee," the report said, "feels that definite progress toward intercommunion, and, ultimately, a full union, will follow when we are all assured that there is not only an agreement as to the apostolic faith contained in the Scriptures and expressed in the Apostles' and Nicene creeds (even though there is admittedly a difference of practice in the use of such doctrinal formularies), but also a substantial accord on the doctrine of the church and the place of the ministry.

"In the meantime, valuable work may be done in the removal of misunderstandings current in each body concerning the other, and the promotion of such friendly intercourse and co-operation as may be possible without any violation of principle.

"Your committee believes that these churches will grow together as their members, both clerical and lay, become aware of the large measure of existing agreement, understand more fully the causes of the separation, recognize their own share in the sin of schism, and appreciate more justly the principles and practices for which each church has contended."

The committee's stress on organic unity as the final goal of the present negotiations is in line with the attitude taken by the Lambeth Conference when the Canadian plan for a mutually acceptable ministry was laid before the Anglican consultative assembly last year. The Lambeth gathering declared that it was "not prepared to discourage further explorations along this line, if they are linked with provisions for the growing together of the churches concerned and with the definite acceptance of organic union as their final goal."

Dissatisfaction was noted by the committee in regard to the use of the word "ordination" in certain parts of the 1946 report.

"Again," it said, "the statement in the report that the two types of ministry (in the Church of England and the United Church) are different, or can best be considered as parallel to one another rather than identical has not been received with favor by many persons. It is clear that the report in precisely its present form would be protested by important elements in both the Church of England and the United Church of Canada, and that further conference is necessary with a view to its amendment."

The report commented that the details of the Ceylon plan of union may not be applicable to the Canadian situation, but that it has two principles that might be accepted as basic for further conservations and as a foundation for closer fellowship and union. The principles are:

(1) The acknowledgment by each of the other's ministries to be real ministries of the Word and Sacraments in the Church of Christ, and (2) the recognition by both churches that the episcopal, presbyterial and congregational elements of the Holy Catholic Church must find harmonious expression in the life and order of the Church.

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Methodist Missionaries To Go Into Okinawa

T. T. Brumbaugh

Chairman of the Okinawa Committee of the Foreign Missions Conference of North America and an Associate Secretary in the Methodist Division of Foreign Missions.

Methodist missionaries will soon return a resident workers to Okinawa, a country th has been without a permanent, full-time mi sionary from churches in the Foreign Mi sions Conference of North America for th past 25 years.

With the approval of Military Governmer our group is now training several missionar couples for work in Okinawa and the nearb islands. This undertaking will be genuinel interdenominational. It was instituted at th request of the Church of Christ in Okinaw a united Protestant group. Already the Meth odist Board of Missions and the overseas mi sionary agency of the Protestant Episcop Church are training missionaries for th work. Here in the United States the respor sibility for sending these missionaries will b co-ordinated through the Okinawa Commi tee of Foreign Missions Conference of Nort America.

These missionaries will restore congreg tions, reconstruct churches and extend eva gelism under supervision of the Unite Church in Okinawa. Before the war ther were 10 Methodist churches. Today, all a in shambles.

Both of the newly appointed Methodi missionaries to Okinawa are young men wh saw Pacific service with the American forc during the recent war. Probably the fir missionaries to reach Okinawa next wint will be the Rev. and Mrs. Otis Bell, wh are now studying Japanese in the Universit of California language school at Berkele Both completed training at Asbury Theolo ical Seminary, Wilmore, Ky. Another new appointed Methodist couple are the Rev. an Mrs. Lonzo A. Battles, Jr., who will comple their theological study at Southern Methodi University, Dallas, Texas, by the beginnin of 1950 and will leave for foreign duty late the same year.

Okinawa has many friends in the Unite States. Though most of them pass as Jap anese from whom they are scarcely distin guishable, there are many native-born Okin awans here. Then, too, there are many Ame icans who recall supporting Christian mi sions in the Loo Choo (name given to th Rhykyus Islands before Japan's imperialist exploits) Islands before the war and wh are still deeply interested in seeing the churc firmly established there. Also, there are no thousands of American G.I.'s who serve for a time in Okinawa and who remembe their Christian friends there with deep affe

ı. There also are many American Chris-ıs who realize the importance of fostering ristian principles and institutions at this ıtegic post-war outpost of American power l influence on the shores of Asia.

uch convictions as these must have been isive in the decision by the Crescent Hills thodist Church, Louisville, Kentucky, to lerwrite support of the Rev. and Mrs. Otis l as their Advance "Special" contribution ing this quadrennium.

Another American deeply interested in the fare of this group of islands is Dr. Lucian Bittner, a doctor who saw wartime naval vice in these islands. Dr. Bittner, now of ndale, Calif., became so deeply interested this work that on his return to his home n and church he organized a youth move-nt for the evangelization of Okinawa. Of-ngs were collected in specially made cer-ic banks designed as replicas of the Meth-st churches destroyed in Okinawa. These mbers of Dr. K. M. Edwards' First Meth-st Church of Glendale already have raised icient money to support a missionary there more than a year.

purred by the first hand reports of Chap-L. A. Thigpen, Jr., who was stationed on nawa during the war, the Central Juris-ion plans to underwrite specials in that ntry. Chaplain Thigpen is now stationed a Veterans Administration Hospital in kegee, Ala.

Methodist missionaries lived and worked Okinawa until 1924. The names of Dr. Mrs. H. B. Schwartz and the Rev. and . Earl R. Bull are still revered among the ives, as they are likewise among the Jap-se whose language and culture have been closely identified with these islands.

efore the war, there were many Protes-t churches scattered throughout this little nipelago. However, the continued Amer-n bombings destroyed most of the build-s on the islands. When the American es landed on Okinawa in wartime, they not fully realize the extent of the Chris-community in that area. Soon chaplains Christian G.I.'s discovered several thou-d Protestant Christians believing as they holding the same beliefs as theirs. The istians of the Loo Choos who had banded ether into a united church for self-protec-and mutual inspiration during the war, nd encouragement from the American plains. They are now united in one Prot-nt body, the Church of Christ in Okinawa. ife in the Rhykyus is now getting back to mal with the reduction of military and al personnel to garrison status. Never-ess, the towns and villages were so ex-ively destroyed during the war, that a val of pre-war church activity is impos-e until the economic and social life return ormal.

Romanian Orthodox Priests May Discard Clerical Garb

BUCHAREST (RNS) — A campaign appears to be growing in Romania, with the apparent approval of the Communist-dominated government, to have priests belonging to the State-supported Orthodox Church discard their traditional long robes except when they are conducting religious services.

This would mean a reversal to a custom prevalent in past centuries when many of the priests were of peasant stock and earned their living on farms, wearing ordinary workers' clothes and donning their ecclesiastical attire only on Sundays.

That pressure is being brought on church leaders to limit the wearing of clerical garb to religious occasions is indicated by a letter written by a priest named Father Doljan and published in a newspaper here.

The writer asserted that the wearing of long cassocks was a tradition introduced by Greek Orthodox priests who came to the country when the Romanian provinces were under Turkish rule. He said that canon law has never prescribed the dress the clergy should wear and that the use of a special ecclesiastical garb has been merely a tradition, with church legislation only occasionally "attempting to define the uses and abuses of the robe."

"With the appearance of the new regulations for the organization and functioning of the Orthodox Church, all former laws and measures have been abrogated, only canonical laws remaining in force," Father Doljan wrote. "The time is approaching, therefore, when it would be well to establish precisely what the priest should wear, bearing in mind that the clothes of the man is no indication of his virtue."

The question at issue, according to Father Doljan, is whether or not the priest can best serve the people dressed as one of them, or "with the mystic protection of the robe."

He said that "the robe may have a restraining influence on the conduct of a priest not of strong character," but added that "a vicious priest is a vicious priest whether in plain or clerical dress."

According to church sources here, the question of priests wearing distinctive clothes is not the only issue being discussed. There is also some talk, they said, of inducing Orthodox clergymen to shave off their beards, the wearing of which is characteristic of all Eastern Orthodox priests.

* * * * *

"There is no government, no law, no institution, no formula that can *guarantee* human rights independently of the human mind and heart, the informed intelligence, the aroused conscience."

* * *

Kathleen W. MacArthur, "The Bible and Human Rights," The Woman's Press, New York. Price $2.00.

* * * * *

Rear Admiral Thomas Retiring

Rear Admiral William N. Thomas, Chief of Chaplains of the United States Navy for the past four years, will retire Sept. 1st, after more than thirty years in the Navy.

A Mississippian, born in Rankin County, March 21, 1892, Chaplain Thomas was graduated from Millsaps College in 1912 and received his ordinations into the ministry of the Methodist Episcopal Church, South in 1913 and 1915. Meanwhile he had attended Seashore Divinity School and the Divinity School of the University of Chicago.

Bishop Warren A. Candler ordained him deacon and Bishop James Atkins, elder. He is a member of the Mississippi Conference. Both his alma mater and the American University have conferred upon him the doctor of divinity degree.

Prior to World War I, which turned Rear Admiral Thomas toward the chaplaincy, he served pastorates in the Millsaps Memorial Church, Jackson, Miss.; Daleville, Miss. and Summit, Miss.

Chaplain Thomas' service in the Navy was diversified, including transport duty, hospital service, sea duty on battleships, shore duty in Honolulu and a distinguished twelve year assignment as chaplain of the Naval Academy. Here, during the last few days at Annapolis he set something of a record marrying newly made ensigns who wished him to bless their nuptials.

Called to the office of Chief of Chaplains in June 1945, Chaplain Thomas was accorded the rank of rear admiral, later made permanent by Senate action.

A citation made in connection with the award of the Legion of Merit, stated that Rear Admiral Thomas had "left behind him at the Naval Academy the fine results of his many years of faithful service and the enduring impression of his sincere Christian character, profoundly influencing midshipmen preparing to defend their country."

He was also commended for "serving wisely and sympathetically in the administration of the Chaplains Corps," having given "inspiring leadership and unwavering devotion to the spiritual needs of personnel of all religious faiths."

Junaluskans report that Rear Admiral Thomas plans to make his home on the grounds of this famous Methodist summer assembly in Western North Carolina.

The Homemaker's Corner

Mrs. Harry A. Burnham

On Being Alert in September

Autumn is just peeking around the corner. It is a restrained autumn, with delicate hints of the riot of color which October will bring.

After the evening meal a ride, or better a walk, in the September twilight is an adventure and a discovery. Chokecherries hang in glistening clusters beside the road, goldenrod, many varieties of it, add their shades of yellow to that of the pungent tansy. Swamp maples are turning to a faint pink. Poison ivy, as attractive as are some other evil things, creeps around the trunks of elm trees.

Winged seeds float everywhere, seeking a winter breeding place. They remind one of balloons, sometimes broadside up, sometimes points up. They hook onto anything that they find in their path.

Swallows dip low to a stream. Perhaps a flock of wild geese will sail across the sky, or some herons will rise majestically and demonstrate the beauty of rest in motion.

We could go on indefinitely about the rewards of keeping one's eyes open in September.

Aunt Harriet reminds us that there is something else to think about; she kept her ears open and heard the first call, or song, or whatever it is, of a katydid on August 19th. On the evening of September 29th she will put newspapers over her dahlias and tomato plants because that is exactly six weeks after August 19th and there will be the first frost that night. She declares it never fails.

Aunt Harriet knows, too, that a few days after that date the sun will pass to the South of the equator; that will be the equinox. Whatever rain or wind eventuates around that time will, for her, portend an equinoctial storm. Sometimes she is right. Anyhow it pays to be alert in September.

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On A Wide Circuit

W. W. Reid

Some Missionary Principles

The world-wide missionary enterprise, in which your local church and mine have a share, is based upon a number of principles and concepts which are generally accepted by Christians, and even acknowledged by many non-Christians. These are some of the ideas which underlie Christian motives as men endeavor "to make Christ known to all peoples . . . and to enlist them in the building of the kingdom of God . . . ."

1. *The human race is moving toward some high goal* — envisioned by Jesus as the kingdom of God on earth — despite periods and situations that may seem momentarily backward. Man can work with God in building his own life and those of others in the direction of that goal. As we walk in the way toward the goal, new vistas and understanding open to us.

2. *All men are brothers,* sons of the same God, moving toward the same calling and destiny. They ought, therefore, to live together on the earth as one happy family: without strife, with conscious effort to understand one another, with co-operation and service one to another. Not only is this a "religious principle" — it is being found basic in the political sphere and in the economic life. "One World" and the "Good Neighbor Policy" are modern political and economic phases of the idea — the principles are older than Christianity itself.

3. *All of life is a unity.* The doctor finds that the spirit of his patient needs the ministry of religion. The evangelist finds that he must do something for the physical hunger of the men to whom he would tell the good news. The educator finds that he may waste learning upon the mind of the student who has no moral training. They all require the expert aid of the nutritionist, the agricultural teacher, the forestry expert, if physical and economic conditions are to be adjusted to make men ready for preaching, for teaching, for better health and living. So the modern missionary program is no longer (if it ever was) in the hands of a man with only the Bible and an umbrella: it is a team service to all human needs.

Perhaps a corollary to the recognition of unity of life is the fact of geographic unity. With the "shrinking" of time and space, as man moves upon the earth, our One World cannot be half free and half slave, half hungry and half overfed, half sick and half robust, half in economic despair and half "storing away the shekels." We are in a period of levelling-off — of sharing, if you prefer the term — among the nations and races.

4. *Those who have knowledge, or wealth, or power or talents are stewards of something that belongs to God.* We have it for only a few short years; we do not take it with us; it will live and grow only as we share it with others, only as we are "good stewards" as Jesus defined them. (The incident of the little boy who was a steward of some loaves and fishes illustrates this central truth of multiplication through giving away.)

A corollary here is that every man who professes Christ is called to be a missionary. The responsibility to "preach the Gospel" is not given to a few selected in some peculiar way but to everyone who has received the Gospel and who benefits from it.

5. *Christ's way of life is the only way yet shown to man for harmonious and satisfying living upon God's earth.* If someone says "Christianity has failed," tell them "Rather Christianity has not been tried." Few, if any individuals, and certainly no nation, has ever lived up to all the implications of Christ's teachings. It is not an easy road. It is paved with service to the last and the least of men everywhere and anywhere. It may lead "even unto the cross." Missions, in its broadest and richest meaning, is that service to men, at home and abroad, even though it means sacrifice, perhaps the cross.

The Rebirth Of A Church

The Methodist Church of East Bridgewater, Mass. was changed from a student charge to a full-time thriving church during the past five years. In February 194 it was a church of 137 members, owing debt of $219.00 which had been on the church for twenty years, paying $100.00 t World Service and receiving $100.00 from the conference for pastoral support, and paying $1100.00 for the pastor's salary.

The church and parsonage were in great need of repairs and the trustees decided t try to do some work with the volunteer hel of the men of the church. In June of th year the pews were moved out of the sanctuary and the work was begun. The men responded very well working nights and Saturdays and it was not long before the sanctuary was complete with several new additions. Also new floors were put in th basement and the kitchen was made twi the size it had been. The following summers were busy ones with the men paintin all of the rooms of the church and givin generously of their time to save labor cost

Because of the visitation evangelism a a strong calling program, the church gre so rapidly that more room was needed. The was a large room under the sanctuary the basement that had never been finish which offered an opportunity for expansio It has since been dedicated as the Richar Room and is really the youth center of t community. The Girl Scouts, Brownies, B Scouts, Cubs, and the Woman's Club meet in this room. It is also used for S urday morning movies for the young peo of the town.

Besides renovating the parsonage, t grounds around the church were landscap

new sidewalks installed to the back stair-
s. Thus the church and parsonage were
pletely repaired at a cost of $9,807.05,
because the men did most of the work,
presents an improvement of about $20,-
)0. This has all been paid and the church
mpletely debt free. Also an endowment
received which has been invested with
income to be used for the upkeep and
ovement of the buildings.

'hat has been the cause of this successful
ling program? The willingness of the
and women of the church to do a lot
ie work themselves has been a big factor,
behind this co-operative spirit was a
ıg program of visitation evangelism and
ıg.

ıe results of the five year program are:
student charge has been changed into a
time appointment; it is now a well or-
zed church of almost 400 members pay-
$2700 for pastoral support and giving
.00 to World Service; and the youth pro-
ı is very strong.

Bar Protestant Teaching

NTA FE, N. M. (RNS) — A suit has been
in district court here seeking the dis-
ge of four Lindrith, N. M., public school
ıers who allegedly fostered the teaching
Protestant denominational religious doc-
s during class hours. Hearings have
set for Sept. 6th.

ccording to the complaint, the four teach-
used denominational religious books in
school last year; distributed Baptist and
byterian publications to students during
ol hours; and took part in commence-
t exercises held in Presbyterian and Bap-
churches.

ıe complaint also said the teachers led
ers of a sectarian and denominational na-
at weekly assemblies of the pupils and
nitted the preaching of religious sermons
ıe students.

ling of the suit followed the recent judg-
t of District Judge E. T. Hensley in the
lled Dixon case, which held the teaching
ectarian doctrines in New Mexico's tax-
orted schools to be a violation of both
ral and state constitutions. Judge Hens-
verdict barred 139 members of Roman
olic orders from teaching in the state's
ic schools.

led by Amerill D. Miller and Paul
vn, the complaint further asked the court
njoin the teachers, and the Rev. Estes
Hardy, a Baptist minister who serves as
ember of the district school board; and
R. Stevenson, janitor; from requiring
student to attend religious services.

ccording to the complainants, the law re-
es that the teachers be fired, that their
ning certificates be revoked, and that
be barred forever from accepting any
ic school monies.

Comparing Editions Of "The Upper Room"

Dr. J. Manning Potts, center, discusses features of The International Number of "The Upper Room" with; Jose Gomes De Campos, Dean of Institute Porto Alegro, Brazil, who holds a copy of the Portuguese edition, "No Cenaculo;" Maria Gonzales Ramos, a social worker of Monterey, Mexico who has "El Aposento Alto" in her hands; Wei-Thoo Ling of the Huchow Institutional Church, China with her copy of "The Upper Room" printed in Chinese; and A. S. Muradian with a copy of "Looys," which is "The Upper Room" in Armenian.

The Parson Looks At Labor

Clair M. Cook

The Steel Report

The date on this issue of ZIONS HERALD is that upon which the 60-day truce in the threatened steel strike ends. By now the event for which labor negotiations in hundreds of plants have been marking time all summer should have occurred — the report of the President's fact-finding committee in the steel dispute. The report is due to be returned on September 10, after a 10-day extension from the original date. Whatever the decision of the panel — David Cole, Carroll Dougherty, and Samuel Rosenman — it will have a profound effect upon labor-management contract negotiations in areas far removed from steel; it will be the "fourth round" pace-setter.

What the recommendations will amount to are certain to be far less than the 30 cents-an-hour "package" asked by the Steelworkers — specifically, 12.5 cent hourly increase, plus social insurance benefits (6.27 cents an hour) and a retirement-at-65, $125-a-month program (11.23 cents an hour). Of this, predictions are that the social insurance program is likely to come out most nearly intact, together with a small hourly raise, for a total around ten cents an hour. The "pattern" will thus be set, to be adopted widely in steel, autos, electrical products, and many other areas. Actually, the fact-finding board can only recommend; but in practice, it carries an almost irresistible impact of prestige and makes possible a coming to terms without loss of face by either side.

The steel companies delayed accepting the President's fact-finding offer until the last minute, almost seeming to prefer a strike. But they submitted finally, in the face of public opinion. The union, by contrast, was eager to take the opportunity to present its case. For one thing, the financial report of United States Steel for the first six months of 1949 — issued since the board was set up — showed, as the Steelworkers anticipated, the largest net earnings since 1929, a round $100,000,000 for the period. The union has felt from the start that its case could not be refuted on grounds of poverty in the industry, even though the second half will show a profit drop. (Incidentally, steel production is gaining once more. A month ago it was at 81.3 per cent of rated capacity; but two weeks ago it was up to 84.3 and the last report showed a further gain to 86.3 — which is good news for the economy, since steel is traditionally an industrial barometer.)

But whatever the panel's findings, the contracts will still have to be negotiated. If the companies do not come through with an agreement at least equal to the recommendations, there could well be a serious strike even yet. Or the union might conceivably be so dissatisfied with the recommendations — if extremely small — as to strike even if the companies agree to meet them. At any rate, Philip Murray's signing of the non-Communist affidavit last month, at the Steelworkers' executive board's direction, prepares them for full recourse to Labor Relations Board services under the still unrepealed Taft-Hartley law.

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